Rev Alexander Allen
305 Palm Ave 13oct14

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The Living Church

VOL. LII MILWAUKEE, WISCONSIN.—JANUARY 9, 1915 NO. 10

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IT IS A tremendous moment when first one is called upon to join the great army of those who suffer. That vast world of love and pain opens suddenly to admit us one by one within its fortress. We are afraid to enter into the land, yet you will, I know, feel how high is the call. It is as a trumpet speaking to us, that cries aloud, "It is your turn—endure." Play your part. As they endured before you, so now, close up the ranks—be patient and strong as they were. Since Christ, this world of pain is no accident untoward or sinister, but a lawful department of life, with experiences, interests, adventures, hopes, delights, secrets of its own. These are all thrown open to us as we pass within the gates—things that we could never learn or know or see, so long as we were well. God help you to walk through this world now opened to you, as through a kingdom, royal, and wide and glorious.—*Henry Scott Holland.*

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VOL. LII MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 9, 1915 NO. 10

EDITORIALS AND COMMENTS

The Sacrament of Tax-paying

IT is an unusual title; but we mean it seriously.

It is a commonplace of theology that the authority of Almighty God is exercised on earth through three distinct agencies—the Family, the State, and the Church. It would be strange, then, if there were not some likenesses among the three.

And there are.

In the Church, the life is that of the family of one Father with many sons and daughters, and the chief medium of spiritual life is found in the sacraments. Their outward and visible forms are meaningless and useless apart from their inward and spiritual grace.

May it not be that the same is true in the State?

This is the season in which our tax bills are accustomed to be laid before us. Probably they are larger than they were last year; they have tended to increase for a whole century past. Perhaps we are incensed with their staggering totals; our fathers were similarly incensed forty years ago; so were our grandfathers eighty years ago; so were our great-grandfathers a hundred and twenty years ago.

Perhaps, at our recent fall election, we passed through a campaign for "lower taxes." Our fathers had similar campaigns forty years ago; our grandfathers had them eighty years ago; our great-grandfathers had them a hundred and twenty years ago. Oft-times "Lower Taxes" proved a talisman to victory in those bygone years and generations, just as, perhaps, it did last fall. But the taxes continued to increase, and the January tax bills led to very much the same dismal remarks a hundred and twenty years ago that they did this year. The reader has probably given vent to those remarks before this.

What are these taxes, that are so ubiquitous in January and so unanimously deplored?

If they are to keep on coming, may it not be that our mental outlook concerning them ought so to be revised that at least a greater degree of equanimity may be cultivated with respect to them?

WE BELIEVE that our system of taxation may be and should be treated from a spiritual perspective.

Tax paying is almost the only direct service to the community in which we live that most of us ever perform. Once in a term of years there may be a call to jury service which even our over-indulgent commissioners or courts refuse to commute. Here and there a man—one in a thousand, perhaps—by voluntary and efficient civic activity really performs a service to the commonweal. But most of us are of the nine hundred and ninety-nine who do not. We do not let our light so shine in the sphere of civics and in social service that men see our good works and—a corollary that only fails to follow because of the common but culpable apparent breach between the spiritual and the natural—glorify our Father which is in heaven. This one service for the state we do perform, grudgingly and of necessity, well knowing that there will be no cheerful givers to the common treasury for the state to love—we pay our taxes. Having voted that they shall be reduced to a minimum, having hidden all the assets that we could, having forgotten all the income that we could forget, and remembered all the offsets that there were and a few additional, having depreciated the value of our real estate and other holdings to a figure that would be deemed an insult if it were offered to us in exchange therefor, having waited until the last day before the sheriff starts on his rounds with the delinquent tax bills—we pay our taxes.

"My country, 'tis of thee . . .
Of thee I sing,"—

but singing is the extent of the patriotic service which most of us are willing to render.

Lincoln's and Washington's birthdays are not very far ahead; even Memorial Day and the Fourth of July loom not far in advance. We shall listen to fervid oratory in regard to our beloved country; some of us will even do the orating. We shall offer all our relatives upon the altar of patriotism, undertaking with their trusty swords and bird-rifles to repel any and all insolent invaders from all countries of the globe, with their sixteen-inch machine guns and modern weapons of war. We shall dilate, with Mr. Bryan, upon that million of men who will have responded before night to the President's call for volunteers to protect our shores, each, no doubt, carrying his own knife and fork with him so that he may be at least partially prepared for the preliminaries before the dispatches telling of victory shall have flashed along the wires to an eager, expectant world. Yes, we are a patriotic people, and our eyes flash, and our bosoms heave, and the tears course down our cheeks when that beautiful piece of mere ritual, the salute to the flag at sunset, is accomplished, and our heads are bared as the national anthem peals forth. But when it comes to paying our taxes cheerfully, and so doing something *real* for that same dear country, which we do honestly love in spite of our hypocrisy—aye, there's the rub!

THE WHOLE TROUBLE with us, the American people, is that we do not value our privilege of paying taxes as a real form of patriotic service. Our orators, somehow, slide too easily over their manifest opportunities, when it comes to this concrete phase of patriotism. Their own patriotism may not always have stood the test.

One value—we speak seriously—of those measures that are called "progressive"—when the term is not abused or made subservient to somebody's political aspirations—is that they make government more expensive, and therefore increase the opportunity for service. Workmen's compensation, mothers' pensions, old age pensions, adequate poor relief, playgrounds, supervised play, parks, tuberculosis care and prevention, and the many other efforts of our own day to *humanize* the state, partake of that quality of mercy which

" . . . is not strained.
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blest;
It blesseth him that gives and him that takes."

In the olden days, taxes only went to pay salaries of aldermen and policemen, mayors and governors, and a bevy of officials

and clerks who never looked very pretty nor seemed very busy when we ran across them in our city halls and state houses. We paid no federal tax, except when our eyes were closed, and so our illustrious members of congress and bureau clerks in Washington, our cabinet members and presidents, never loomed before us as the *quid pro quo* at tax times. Their modest stipends were all paid by a sugar-coated, denatured form of tax. We thought we were paying for ginger ale, or potatoes, or woolen cloth, or nutmeg, and lo! we were paying the janitor to run the elevator in the capitol, and the letter carrier who brings our mail, and knew it not. It was hard to make a sacrament out of that indirect tax, though no doubt most of us loved to have it so. It was still harder to make it seem a really spiritual exercise when we contemplated the base uses of our tax money in the salaries which it defrayed in city and county.

But when the state really sets out on an errand of *humanization,* by its legislation, the whole aspect of tax paying is changed. To see the whole power of the state placed at the service of some poor widow whose husband was killed by the X, Y, and Z railroad, in order to make certain that the adequate pension will be paid, without lawyers, without law suits, without deductions, is as stimulating to patriotism as the ceremonial lowering of the flag. To see playgrounds opened and maintained in congested districts, to have child welfare work performed intelligently on an adequate scale, to find nurses ready, at public expense, to guide expectant mothers, to see the power and the treasury of the state used to prevent family separation by pensioning widows so that they may be able to rear their own children and not have these torn from their mothers' arms and placed in institutions—these are the things that make the state worth while. The state—or perhaps the city—ceases then to be a cold, "business" affair, if not a den of petty thieves, and becomes an instrument of conveying love from *all* the people to those of the people who, without it, would be friendless and alone. All these things cost money. Thank God they do! For thus the blessing that they exert works backward upon the giver, as well as forward upon the recipient. "All for each" becomes a reality. Tax paying becomes a sacrament of democracy; the outward and visible sign of an ennobling, upbuilding, constructive, healing grace which flows out upon humanity and is mighty to save the fatherless and widows, and all who are desolate and oppressed.

To make tax-paying, therefore, a thing dignified and noble and sacramental in character, we must approach it, not from the side of making it cheap, which also makes it contemptible and loathsome, but from that of service to humanity. For economy in the use of public money we must always stand; but everybody knows that mere cheapness is not the same thing as economy, and the cheapest administration may easily be the most extravagant and even corrupt. Let us consider legislation from the standpoint of the good that can be accomplished among all the people, the suffering that may be allayed, the crimes that may be prevented, the human failures that may be saved—and the cost of the service will be the smallest consideration to be thought of.

Suppose the people of England or of France should demand of their governments, in this crisis, that taxes be less than they were last year. What would the world think of their patriotism?

But what *ought* the world to think of the patriotism of Americans if, by the same demand, they refuse the opportunity to the state to perform its highest service to all the people? To slay is not the highest duty which a state can perform, nor the noblest cause for which taxes may be levied. To save is far better; and the tax money by which this may be accomplished becomes then an offering to humanity and to one's country. The sacrament of tax paying becomes a spiritual exercise.

Some day our wealthy men will vie with each other for the honor of paying the most taxes.

AND THERE is another angle from which this subject may be viewed. Our annual contribution to the support of the state reaches a fairly dignified amount. It is quite possible that we really feel it when the check is drawn. But it is an enforced contribution. If the state trusted to free will, voluntary offerings from her citizens with which to finance her government, we suspect that few of us indeed would contribute on the scale that is now compulsory through the tax levy.

Yet the Church finds its support by just this voluntary system. Church support and civil taxes rest on very similar bases. In the old Jewish dispensation, both alike were paid from the same fund, being financed together by a compulsory system of tithing. That the maintenance of civic officials and activities was of greater obligation than those in the ecclesiastical sphere, never entered the head of the ancient Jew, be he devout or otherwise. To-day the two spheres of activity are separated. The support of the one is compulsory; of the other, voluntary. But the moral obligation of the two is substantially alike. The tax levy gives an opportunity of comparison whereby one is enabled to see how thoroughly he is fulfilling his obligations on the side of religion. Probably the amount morally due from each of us for religious, philanthropic, and other voluntary purposes is substantially the same as that which we pay to the nation, state, county, and city through our taxes; and even then it must be remembered that we pay the nation more through the indirect tax of the tariff than through the income tax. But even if we disregard the amount contributed to the national treasury through our purchases of goods upon which a tariff has been paid and through internal revenue taxes, does the sum of our voluntary philanthropies equal the amount that we pay in direct taxes? If not, are we not taking an unwarranted advantage of the fact that the obligation for the maintenance of the more direct work for Almighty God is not enforced by coercive legislation, but is left to us to give voluntarily, so that we may inherit that love that is promised to the "cheerful giver"? We are confident that one reason for the paucity of the contributions of many men for religious and charitable purposes is that they have no serious standard by which to appraise their responsibility. The law of the tithe is confessedly difficult, if not impossible, to translate into modern conditions—though there are those who hold to the contrary belief. But the amount paid in taxes gives any of us a comparative criterion by which to test the adequacy of his voluntary gifts. How well do most of us pass the test?

Be that as it may, our taxes to the state and our gifts to Church and charity may truly be made a real sacrament to us if we use them aright. In them we may find—

> "Room to deny ourselves; a road
> To lead us daily nearer God."

THE pending bills relating to the government of Porto Rico and of the Philippine Islands contain no provisions for the merit system; consequently the National Civil Service Reform League is bringing all its influence to bear to have such provisions inserted, pointing out that merit and efficiency should be the basis of appointment in the civil service, and that its principle is no longer a tenet of a group of impracticable idealists, but the working principle of each of the great political parties. The Democrats in 1912 recognized the merit system as part of the organic law of Ohio, thus exemplifying the spirit of Senator Pendleton, who is the author of the present Federal Civil Service Law. The Republicans, led by Elihu Root, placed the merit system firmly in the constitution of New York. The Progressive legislators of California, under the inspiration of Governor Hiram Johnson, have enacted comprehensive civil service laws. All three parties have declared for the merit system in their national platforms.

Civil Service in Dependencies

In view of this general statement it is somewhat disconcerting to find that those responsible for the new bills for Porto Rico and the Philippine Islands have omitted any provision for civil service appointments. As the League points out, the Porto Ricans have a right to depend upon us for protection against exploitation and undue burdens, and the same may be said with regard to the Filipinos. The United States has a direct responsibility for developing in its island dependencies ideals in reasonable harmony with our own. "This demands," as the League declares, "a government good enough for the American people, having similar standards and similar guards against spoils degeneracy."

A LETTER from Archdeacon Nies dated December 11th gives the following details of his second distribution of receipts from THE LIVING CHURCH WAR RELIEF FUND: Dresden $100, Munich $50, Lausanne $75, Geneva $50, Rome $100, balance $16.65.

The War Relief Fund

"I will send you," he writes, "another group of letters from all the rectors I can reach as soon as the censors let them through."

To acknowledge personally the greetings that come with the

gifts for THE LIVING CHURCH WAR RELIEF FUND would be a pleasure, were it generally feasible. Prayers and expressions of sympathy give a personal touch to very many that make them mean far more than mere aggregations of dollars and cents. "I am specializing in Belgian relief," writes one who has nobly responded to the call upon the American people for the relief of that afflicted nation, "but I want to see the Fund forming in your hands increase duly, and I therefore transmit herewith a personal cheque to be credited to that Fund."

"Our S. S. pupils arranged a Christmas cantata and play," writes the rector of St. Michael and All Angels, Baltimore, "gave it themselves, and voted to forego the usual treat with refreshments, etc., dividing the money that would have been so expended equally between the Red Cross, the Belgian relief, the poor of the city, and the children of the mission Sunday school." "This is part of a special Christmas offering for that purpose," writes the rector of a Wisconsin parish, "and it goes with much love and sympathy for the sufferers." "This is half of a sum saved on Christmas presents by agreement with others," says a Boston contributor; "the balance we shall send to the Board of Missions to help out on the sum needed to hold our ground in the foreign mission field."

And so it goes; the personal element, the evident self-sacrifice, the word of cheer, making the fund really one of Christian fellowship and love. The extracts quoted might be repeated with almost limitless variations, from the letters that are received.

Once again, this fund is in no sense a rival to the great Belgian relief fund and to the Red Cross and other funds, which the American people are so nobly supporting. It is the opening of the opportunity to Churchmen to assist *through the Church* in relieving destitution and distress, because they are here, quite apart from any inquiry as to the responsibility for such distress.

And happily, Almighty God is able to act as a bond of communion between those who give and those who receive, so that the prayers of sympathy that go with the gifts are a real part of the interchange of Christian love.

The following are the acknowledgments for the week ending Monday, January 4th:

St. Barnabas' Mission, Dennison, Ohio	$ 3.00
"Christmas Gifts," Troy, N. Y.	12.00
S. S. Church of Redeemer, Chicago†	7.04
Church of Advent, Chicago, Ill.	14.58
St. Michael's Mission, Paonia, Colo.*	3.30
Mrs. Sleight and John	1.00
Rev. W. H. van Allen, D.D., Boston*	10.00
S. S. St. Thomas' Church, Denver, Colo.‡	5.00
S. S. St. John's Church, Sturgis, Mich.‡	10.00
Retired Bishop of Porto Rico and Mrs. Van Buren, Church of Ascension, Pittsburgh	10.00
Lucille E. Morehouse, Indianapolis, Ind.	1.00
A Christmas Remembrance	5.00
J. Wareham White, Chicago, Ill.	1.00
Chapel of Holy Communion, Fair Haven, N. J.	5.00
Trinity Church, Saco, Maine‡	4.00
St. Michael and All Angels, Baltimore (additional from S. S.)	15.00
Immanuel Church, Bellows Falls, Vt.	22.86
St. James' Church, Clinton, N. Y.	.50
S. S. St. Matthew's Church, Chatfield, Minn.	3.00
"A Friend," Geneva, N. Y.‡	5.00
S. S. St. Paul's Church, Oxford, N. Y.‡	9.56
Church of Holy Communion, Lake Geneva, Wis.	15.10
St. Thomas' S. S., Terrace Park, Ohio	5.00
Mr. and Mrs. Frank Spittle, Astoria, Ore.‡	10.00
"Christmas Present," Lower Falls, Mass.	10.50
St. Ann's Church, Richford, Vt.	5.00
Great Hill School, Seymour, Conn.	7.00
Rev. Thos. J. Beard, D.D., Birmingham, Ala.	2.50
S. S. Memorial Chapel of Holy Comforter, Philadelphia, Pa.	6.00
S. S. of St. Mark's Church, Clark's Mills, N. Y.‡	4.83
S. S. St. George's Church, Chadwicks, N. Y.‡	5.35
"Constant Church Woman"	2.00
S. S. Holy Innocents' Church, Dunellen, N. J.‡	2.50
Holy Trinity Church, Swanton, Vt.††	12.11
"Per Robert S. Gill"	3.00
W. F. Hall, Yalaha, Fla.	1.10
St. John's Church, Ellicottville, N. Y.	4.21
Quantico S. S., Dumfries, Va.‡	2.25
South West Harbor, Maine	2.46
Trinity Church, Newport, R. I.	10.20
Mr. and Mrs. Leverett S. Tuckerman, Boston, Mass.	25.00
John Vaughan, Binghamton, N. Y.	4.00
Total for the week	$ 287.95
Previously acknowledged	3,898.06
	$4,186.01

*Preferably for Belgians.
†Preferably for Belgians and France.
‡Preferably for Belgian children.
††75 cents for British relief.

ANSWERS TO CORRESPONDENTS

N. P. L.—(1) There is good authority for the practice of turning to the east at the *Gloria Patri* and *Gloria in Excelsis*, as also at the Gospel.—(2) The cotta is shorter and simpler than the surplice and its sleeves are much less full.

PRAY HARDEST when it is hardest to pray.—*Bishop Brent.*

THE ONE SHEPHERDING

THE FIRST SUNDAY AFTER EPIPHANY

By H. C. TOLMAN, D.D., LL.D.

OUR Saviour spoke of other sheep not of this fold which shall hear His voice, and be gathered into one shepherding under one Shepherd.

The knowledge of God is implanted in each human soul. This conception is the voice of God in the heart. In this chamber we find a "holy of holies" where abides the very presence of our God. What a communion is this! The divine within us responding to the voice of God.

The Hebrew nation regarded God as a national God. The Jews, as we well know, believed that the great Being who inhabiteth eternity could be shut up within the boundaries of a chosen race.

Were the prayers in other lands unheeded by One who is equally and integrally present in this infinite universe? Did the great Being unconditioned by space and time limit His love by geographical confines?

This spirit of national appropriation of God was common to the age. Each nation had its own individual deity. The Hindus hugged the gods of the Pantheon of their fathers. The Persian king again and again in his inscriptions expresses the belief that it is to the god of Persia to whom he owes his conquests.

Such a spirit of exclusion our Lord here condemns. He who had come on earth to bear the load of humanity embraced the whole world in His loving arms. The Christ saw His own in the folds of nations far away and His loving heart declares: "Many sheep I have which are not of this fold."

Our English authorized version does not do justice to the original. The Greek word rendered "fold" in the expression "not of this fold" signifies as the translation implies, "an enclosure," "a pen." But not so the word translated "fold" in the concluding phrase "one fold, one shepherd." In the latter case we have one of the most striking examples of etymological figures that we find in the Gospels. These figures are vocal pictures of the same root sound in two words. Hence there is established not only a connection of idea, but a concurrence of sound as well. Here we must translate "one shepherding" and "one shepherd." In this way the great Shepherd enters into such oneness with His sheep that the same root word is found in both.

With the old translation before us, we see how the idea has given rise to much error. Easily might the conception be evolved from "one fold" that all religious truth was shut up in that little religious community to which an individual might belong. It is this spirit which is reflected in the enunciation of Rome, *nulla salus extra Ecclesiam*, "no salvation outside the (Roman) fold."

But what our Saviour means to declare is that He has come to tear down the walls of religious prejudice that all may be one in Him. Here is the picture of the divine shepherding: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne."

We call the ocean by many names, but it is all one sea—the same waters flow back and forth incessantly. So men may shut themselves in with their little preconceptions, but in the ocean of God's love they are all one shepherding.

We want that Christian love which will rise above all prejudice, that love which makes us all one in Christ, that love which wraps us all round about with a garment white and unsullied by pride, a love which dedicates all to the service of God and humanity.

I PERCEIVE we postpone all our joys of Christ, till He and we be in our own house above, thinking that there is nothing of it here to be sought or found, but only hope and fair promises; and that Christ will give us nothing here but tears, sadness, crosses; and that we shall never feel the smell of the flowers of that high garden of paradise above, till we come there. Nay, but I find it possible to find young glory, and a young green paradise of joy even here. We dream of hunger in Christ's house, while we are here, although He alloweth feasts to all the bairns within God's household.—*Samuel Rutherford.*

TO SAY each morning, "I must have things weariful, painful, to bear to-day, and they shall all be offered up beforehand as my heart's sacrifice; they shall be, not fought against, but received calmly and as welcome, for His sake who suffers them to come," gives a dignity, a purpose, nay, a very joy to what otherwise is all cheerless annoyance.—*H. L. Sidney Lear.*

BLUE MONDAY MUSINGS

By Presbyter Ignotus

THE *Manchester* (Eng.) *Guardian* publishes an interesting account of an English service in a French church on a November Sunday morning. The officers are billeted in an old farm house, not directly in the line of fire.

"There is a knock at the door, and in comes the chaplain attached to the brigade. He is in khaki like the rest of us, but he wears a large Red Cross band on his arm and two embroidered Maltese crosses on his collar. 'Good evening, padre; come to pay us a visit? Sit down.' The padre had come on business. To-morrow is Sunday, and he proposes to hold a service for the two British battalions who, with a number of Indian troops, are quartered in the village. He thinks that perhaps with a little persuasion, the local curé would allow us to hold it in the village church. Would the interpreter come along and ask him? We set out at once. We find the curé in his modest little house by the church. Like most village curés, though he has a neat little sitting-room, he seems to live in his kitchen. Like most village curés, too, he is rotund and kindly, and, being gray-haired, rather unshaven. Scrupulous shaving seems to be kept up only till gray hairs come. The request is made. The curé becomes rather grave. 'It is a serious matter to allow a Protestant service in a Catholic church. In peace times it would be out of the question, but in war—well, yes, certainly. There would be an hour's interval between two Masses at nine o'clock in the morning.' So the matter is arranged. And in return perhaps the curé might ask a favor. There was a man in the village mortally ill. He had fled with many others when the Germans approached. He had fallen ill some fifteen miles away, and to-night he had been brought to his home. The village doctor had been called away. Would the officer of the Croix Rouge consent to see him? The favor is quickly granted. The regimental doctor goes along to see the dying man, who is surrounded by a bevy of relations and animated chatter. There is little can be done for him, but the curé and all are grateful.

"On Sunday morning the church is packed with troops. A week ago a shell struck the high altar, which is a tumbled heap of ruins. Most of the east window is shattered, and what is left of its tracery hangs by a thread against the background of cold sky. Above my head another shell has made a gaping hole in the roof. Much of the not very elaborate but pathetically strident gilt has been sadly knocked about. It is bitterly cold, and the men all have their overcoats. Their rifles lie beside the chairs, filling up the stone floor of the aisles. As I kneel, my eye falls upon the equipment on the man's shoulder in front of me. It is caked in mud, and a corner of it, half open, shows a row of cartridges. At the far end the chaplain speaks the old prayers, and we give the old responses without need of Prayer Books. It is a short and simple service, but one of our number can play the organ a little, and we sing a hymn, the chaplain reading out the words verse by verse. All the time, insistent and menacing, we have the deeper accompaniment of the guns outside. At the end we sing the national anthem, and we file out and meet the curious glances of some native troops waiting in the road. At sunset the evening before I had seen one of them at his solitary devotions as I came round the corner of a barn. We go off to our billets, the minds of many of us filled with old associations and awakened memories. Scraps of the familiar liturgy are still running in our heads. 'Give peace in our time, O Lord.' 'For there is none other ———.'"

THE REV. DR. W. H. GRIFFITH-THOMAS of Toronto informs me that Mr. G. T. Sadler, author of an essay entitled "Has Jesus Christ Lived On Earth?" to which I made reference here recently as indicating, by its negative answer to the question raised, the trend of "liberal Dissent," "has severed his connection with the ordinary Congregational church at Wimbleton, and is in no proper sense a representative of English liberal Dissent, except so far as virtual Unitarianism (and from another point of view Roman Catholicism) may be regarded as in English 'Dissent.'" Exactly: just so far. "Liberal Dissent" tends to become "virtual Unitarianism," even though it fears that name: witness R. J. Campbell, who has not yet severed his connection with "ordinary Congregationalism." But surely not even Dr. Griffith-Thomas' militant Protestantism could in any appeal *ad invidiam* link Roman Catholicism with a heresy which denies the Incarnation and so makes shipwreck (so far as it can) of the hope of the world!

I HAVE BEEN SMILING at the advertisements of "fancy religions" in a recent number of a Chicago paper. The "Christian Progressive Spiritual Church," with Rev. Alice —— for pastor, assembles on Halsted street; but "the largest Spiritualists' gathering in Chicago," so it announces, is "the Society for Spirit Healing," on Monroe and Paulina streets, with a pastor, a demonstrator of healing, and one of the world's best mediums (three, count them, three) every Sunday afternoon, drawing packed houses free. "The Order of Fraternal Spiritualists" has "an initiation service by the North Side Team, Class of '14," with "Message-bearers" galore. (I wonder if the Class of '14 has a yell. If not, how would this do? "Hish, hish, hish! Hush, hush, hush! Ghosts are coming With a rush. Ghastlier goblins ne'er were seen: We are the Class of Nineteen Fourteen!") There are also "Daughters of the Order," who give short private readings at 10 cents each; long-distance telephony is getting cheaper between North Clark street and Hades.

On the whole, "the Political Club of Higher Spiritualism" appeals most to me, for it is "organized to further the cause of Higher Spiritualism socially and politically." I wonder if the wardman's "rake-off" is getting too large.

Don't frown, as if I were speaking irreverently of religious ideas, however imperfect. This abominable medium graft is entitled to nothing but mockery—except the more vigorous application of the criminal law.

"NEW THOUGHT" blossoms out in a new guise:

"NEW THOUGHT

"CHURCH OF SILENT DEMAND

"WANTED—100 or more unemployed men and women. Come to our 10:30 A. M. meeting, Sunday. Hall, 913 Masonic Temple.

"SUNDAY MORNING, Nov. 29.

"WE WILL HELP YOU."

I should like some information as to how that "Silent Demand" helped the unemployed: by telling them to affirm that they were employed, eight hours a day, at 30 cents an hour, though the paymaster hadn't yet found it out?

WHAT COULD BE sweeter than this little Christmas poem, out of a Boston public school? It is a worthy pendant to Francis Thompson's *"Ex Ore Infantium."*

"THE GUEST FROM HEAVEN

"BY KATE LOUISE BROWN

"Oh, I must stay awake to-night
When up to bed I go;
I want to hear those footsteps light,
When Christ comes through the snow.

"My candle twinkles like a star
Upon the window sill;
It shines to guide Him from afar,
As He comes down the hill.

"And oh, to see Him by my side,
This Guest from Heaven win!
I'll throw the heavy house-door wide
That He may enter in.

"Come, little Lord, come up the stair,
And You shall have my bed;
Upon its pillow soft and fair,
Lay down Your darling head.

"Oh, Jesus, You were once a boy
And laughed and romped like me;
Now choose the very nicest toy
From all the things You see.

"Come, then, dear little Guest from Heaven,
Come, Gift from God above;
One thing I'll ask this Christmas Eve,
To share Your heart of love."

BRINGING RELATIVES TOGETHER

Novel Work of Two Swiss Societies in Locating Soldiers and Civilians

WAR AS A REALITY, EVEN WHEN PORTRAYED THROUGH SIDE LIGHTS

LAUSANNE, SWITZERLAND, December 7, 1914.

OF the many agencies of mercy set in operation during this war, none better deserves a detailed description than the "bureaus" for finding the lost or missing. There are two such bureaus, both of Swiss origin, and manned chiefly by citizens of Switzerland, though now a coöperating bureau is at work in Copenhagen. The one agency finds the lost or missing among prisoners of war, the other among civilians. The former is a branch of the Swiss Red Cross, the latter is independent. The agency for finding lost or missing prisoners of war has more than a hundred secretaries, the civilian society over fifty, with its work growing by leaps and bounds. None of the workers accept a cent of pay. I will describe their work separately.

First, the agency for prisoners of war.

"One can get accustomed to everything except uncertainty," says one of their most prominent workers. "Imagine the most terrible catastrophe that can strike you, of which the name alone may make you pale; when it has come and you have lost all hope of escaping it, it loses some of its terror; its very coming brings an element of relief. At last, you *know*. But what gnaws, is *not* to know; to turn in one's mind the thousand suppositions which make out of the hope itself one grief more. That is why those who are obliged to remain at home, and to wait, often suffer more than those who are in the thick of the forè."

The merciful Red Cross has, for a long time now, taken care of this latter class. To the former nothing was left but to hide their tears. It was ever the same thing: Watch and Wait! Where is he? Is he alive? Perhaps he is suffering on the field of battle. Is he a prisoner in Germany? Is he in France? Or perhaps in Siberia, or in Africa? Who can tell me? The Red Cross, doubly merciful, has thought of those also who, though protected from bullets, are a thousand times transpierced with the arrows of uncertainty.

The "Agency for Prisoners of War" at Geneva had hardly been opened a few days, with some pine boards serving as tables, some chairs, some writing materials, and some baskets. when the baskets, and twice as many more, were filled with letters from different belligerent countries.

Those poor letters! Letters from Germany, letters from France, from Austria, from Belgium, fraternally mixed. All letters of anguish, coming more than 5,000 a day at first, and now, many times more.

Here are a few extracts from some of them, not selected, but taken by chance.

From a French nurse:

"*Gentlemen of the Agency of Prisoners of War:*

"I have had no news of my husband since the 22nd of August. Is he prisoner, wounded, or dead?"

From another:

"My son, lieutenant in ——— regiment, has been, it seems, grievously wounded at ———, where he has been abandoned. I beg you to find him. Enclosed find 20 francs for expenses. . . . ."

Another:

"Will you please transmit this letter to my husband, Captain ———, at X———, of whom I have had no news for two months?"

From a poor woman:

"Please find my husband; they have taken him into Russia. Will you, I beg of you, please to answer my poor letter!"

From one little village of France a list of twelve soldiers was sent—disappeared. "Please find them."

From a mother:

"I have been informed that my son ——— has been killed at the battle of ———; but is it *certain?* Please make a search."

From another:

"There is nothing more sorrowful for a mother, than not to know, in times like these, where her son is."

Another had received a card from a soldier, saying: "Your son has fallen," but she was unwilling to believe it. "Search!" Love has tenacious hope.

In response to enquiry cards from the agency, a Belgian soldier sent reply cards from two wounded Germans who were in agony in the hospital. The poor fellows were still able to sign; but the name of the second was not finished. A countess from Bretonne asked for news of her husband, Col. ——, of her six sons, and of her four sons-in-law.

Here is a letter from a lady of high German nobility which was addressed to the Princess Imperial asking for assistance in finding her husband, Captain ——: "One month without news," she wrote, "is terrible." And the Princess forwarded the letter to the Geneva Agency, telling her that was the only way she could hope to find him.

And so they run. "The war," says the same worker in the agency whom I have quoted, "the war, which dominates all, equalizes all. All are equal before the wicket of the agency—ministers and day laborers, duchesses and peasants, princesses of the blood and washerwomen—all are on a level before the impossibility of *knowing.*"

There is an enormous amount of work connected with the agency. Letters must be read, annotated, sorted, classified, listed, put in files, and copied. Then demands must be made for information to various national committees of the Red Cross. It is necessary then, to find traces, to make comparisons, to answer, to cancel, and ever to make daily files, which each day grow larger.

Does the agency succeed in finding any of these "disappeared" and connect them by correspondence with those seeking them? Yes, in about half the cases. The rest fail.

The second Swiss Society which I have mentioned, and which operates independently, has been created to do a beneficent work even more pressing (if that were possible) than the agency for lost prisoners of war. It finds civilians who have been scattered and lost in the panics, tumults, and confusions of the war. The society is called "The Woman's International Bureau of Inquiry." It was organized and is controlled by women, though in their office which I have visited in Lausanne, there are almost as many men working as women. Still its conception and initiative are feminine, born of woman's feeling and mercy. Their own circular, sent out to other women's societies over the world, gives their aim and method better than my description could. Here it is:

"LAUSANNE, ————, 1914.

"We are living in a time of deep affliction and common anxiety. Our womanhood calls us to endeavor with our utmost strength to alleviate the sufferings and griefs of hundreds of families who, on account of the war, are without news of their relations and friends.

"We have founded a 'Women's International Bureau of Inquiry,' in order to bring missing relatives in touch with each other. Our appeal for the coöperation of international women's societies will, we hope, bring us the help which is necessary in our enterprise and which will honor the solidarity of our womanhood which is so dear to us.

"Therefore, we are asking you, Madam, if your society would be prepared to assist us in our work in whichever way you consider best. We should welcome lists of missing persons and would, in return, furnish such lists for your benefit. May we ask you to fill in the enclosed form of questions and return it to us at your earliest convenience?

"It would be most helpful if the existence and aim of our society could be published, not only in your own most valuable journal, but also in the columns of the newspapers of your country.

"Should your own society be unable to coöperate with us, we should be grateful if you could put us into touch with someone who is likely to do so?

"Thanking you in advance for your kindly interest,

"Faithfully yours,

"For the Committee—

"A. GIRARDET-VIELLE, *President.*"

A blank form is enclosed containing space for names of missing persons supposed to be in the locality where the card is sent. It adds the direction to duplicate the form and send it to all priests, pastors, committees of benevolent societies, police, etc., etc., who may be able to help in the search.

So far, there are in Europe alone over fifty affiliated societies helping, as well as private persons returned to their villages, whose recognition of the names is invaluable. The convents also are an invaluable help.

Some conception of the immense humanitarian importance of this bureau can be gotten from a few of the cases which have been given me, at my request, by Mr. Socec, the indispensable man of the bureau, who is thoroughly familiar with seven of the European languages and the manner and customs of the countries and their colonies.

At the outbreak of the war there was a little family in Belgium consisting of a father and mother and three children.

The oldest was a boy of four, the next was less than three, and the youngest thirteen months. When the Belgians were called to arms, the mother was very sick and the father was compelled to join his regiment. The mother died, and in one of the panics the children became scattered and lost. The father was seriously wounded in the head and recovered consciousness in a London hospital. His first question was about the mother and children. The case came before the bureau for search. It was found that the mother had died, but so far, not the slightest trace has been found of the children. They were so young that even the four year old may not know or remember his name. The hope is that they may be found in some convent, though they may have been drowned in the floods, or died of starvation or exposure. Mr. Socec has himself sent out over a hundred inquiries, but so far has been unable to learn whether they are alive or dead. In the meanwhile messages come from the hospital surgeon in London. "The father is in such a condition through worry that I can do little for him until some news is obtained of his children."

An odd case is that of an old woman of ninety-eight, whom the society succeeded in finding in southern France. She had no memory of how she got there. Another case is that of an old woman and her three sons. They fled on the approach of the Germans to Louvain. The society found the old mother in Holland and the three sons scattered in England.

Two little girls, one of seven, the other of nine years, fled from a convent in Roubaix, near Lille. The society located one in Mülhausen, Alsace, and the other in southern France. They were restored to their parents.

There is one case I recall, which had, to me at least, a gleam of humor in the midst of, or rather at the end of, much distressful distraction. A well-to-do family fled in haste from Brussels on the approach of the Germans. They were able to leave in an automobile, and made for the coast, intending to take ship for England. The arrangement was made that the father was to take special charge of the safety of one of the children, the mother of another, and the nurse of a third. In the crowd and confusion on the quay, the groups became scattered and saw no more of each other. The society came to a knowledge of the case through a letter from a distracted father begging for assistance in finding his family. Another letter came from a distracted mother, making the same request. They were both mailed from the same city. Upon investigation the society found the whole family in the same city, Folkstone, where they had been for three weeks without coming across each other.

Mr. Socec told me that some of the refugees were located in Africa and in the colonies. How did they become so scattered? It is hard to say, except that an unreasoning panic seized them, and that they simply fled anywhere. Whole villages would suddenly be seized with fright. Some, thirty or forty miles from the invading armies and out of earshot of the guns, would all at once and suddenly, simply fly. Strange to say, other villages would be found with the populations practically intact while the shells were falling in the street. There is no accounting for it. It simply happens so. But it makes work for the society, and shows some of the difficulty of their problems. It is hard to imagine a more beneficent work, and the terrible, heartrending problems that are settled. The president tells me that it is not unusual to see many moist eyes among the secretaries who read the letters. We would imagine that they would become hardened, but they do not.

What is the proportion of success in this work? Mr. Socec says that they bring together, or into communication at least, on an average, about twenty families a day.

BEGIN WITH thanking Him for some little thing, and then go on, day by day, adding to your subjects of praise; thus you will find their numbers grow wonderfully; and, in the same proportion, will your subjects of murmuring and complaining diminish, until you see in everything some cause for thanksgiving. If you cannot begin with anything positive, begin with something negative. If your whole lot seems only filled wth causes for discontent, at any rate there is some trial that has *not* been appointed you; and you may thank God for its being withheld from you. It is certain that the more you try to praise, the more you will see how your path and your lying down are beset with mercies, and that the God of love is ever watching to do you good.—*Priscilla Maurice.*

THIS ALONE is thy concern, to fight manfully, and never, however manifold thy wounds, to lay down thine arms, or to take to flight. —*Lorenzo Scupoli.*

PROGRESS IN CATHEDRAL BUILDING

New York Trustees Consider Plans for Future

DEATH OF REV. LAWRENCE B. THOMAS

Unique Altar for St. Paul's Chapel

OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church
11 West 45th Street
New York, January 4, 1915

THE annual meeting of the diocesan Auxiliary to the Cathedral was held on Holy Innocents' day, Bishop Greer, Bishop Burch, Dean Grosvenor, and three hundred workers being present. Mrs. Henry W. Munroe is president. For the missions committee Mrs. Haley Fiske reported the purchase of a house at 132 West 131st street, Harlem, for a Home for Working Colored Girls. It takes the place of a home long maintained in 134th street, to carry on the same work. Many girls are out of work, Mrs. Fiske stated, because the only occupation open to them is housework, and families by the thousands are getting on this winter with less help. The committee received last year $4,050 and spent $3,900. A house for colored boys is maintained from this fund, located at 39 West 131st street, and there is also work for Italian boys. The Auxiliary voted $500 a year toward the Cathedral nave fund. It also reported raising $941 for a memorial baptismal font. Much of this money was given by mothers and children, the latter in Sunday schools.

At their meeting, held on the same day, the Cathedral trustees signed contracts with Messrs. Cram and Ferguson of Boston for the construction of the nave. Rough sketches of the nave were submitted but it was stated that the exterior plans have not been determined, and the contract does not include four corner or transeptal towers. The nave is to be 170 feet high, 240 feet long, and to be built of Peekskill granite. The cost is to be $1,000,000, and about $200,000 is now in hand. It was stated that only about the latter sum can be used in any one year.

Death of Dr. L. B. Thomas

The Rev. Dr. Lawrence Buckley Thomas died at the New York Hospital on Monday, December 28th, in his sixty-seventh year. Dr. Thomas was graduated from the General Theological Seminary in 1882; was ordered deacon the same year by Bishop Horatio Potter; was ordained priest by Bishop Clark in 1883. The seminary conferred the degree of B.D. in 1883, and St. John's College, Annapolis, conferred the degree of D.D. in 1894. Portions of his ministry were spent at Eltingville, Staten Island; Pontiac, Rhode Island; Bryn Mawr, Ardmore, and Pottstown, Penna.; Beverly, N. J.; St. Andrew's, West Philadelphia; Antrim, Pa.; St. Peter's, Philadelphia; Tioga, Pa.; Emmanuel Church, Elmira, N. Y.; Tenafly, N. J.; and St. George's, Nevius, West Indies.

Dr. Thomas was the author of several volumes of genealogical notes on the Thomas, Chew, Lawrence, and other families, and a book of poems.

His body was taken to Baltimore, Md., for interment.

New Altar for St. Paul's Chapel

In the new chapel of the Intercession, Trinity parish, at Broadway and 155th street, New York, the high altar which has been in the course of building for the past year was used for the first time on Sunday morning. In many respects it is the most interesting altar in the world.

For the past five years the Rev. Dr. Milo H. Gates, vicar of the chapel, has been engaged in gathering together stones from the principal sacred and historical places connected with the history of Christianity and the Church. The form of the altar is early English. In the front and at both ends of the altar, held by a bronze vine springing from a central piece somewhat in the form of the traditional Jesse tree, are set 106 stones. Each stone has a manuscript of verification, so that there is no doubt as to its authenticity. In the center of the frontal and also inset in the mensa are stones from Calvary, and under the mensa is a stone from the traditional house of the Passover. Inlaced in the vine and forming an arch over the Calvary stone are stones from Bethlehem, Nazareth, Fords of Jordan, Capernaum, Mount Hermon, Mount of Olives, Sardis, Bethany, Tyre, the old Temple Wall of Jerusalem, King Solomon's quarries, and Galilee.

Many of the Holy Land stones were given to Dr. Gates by the Rev. C. Robinson Lees of Lambeth, formerly associated with the present Lord Kitchener in the Palestine exploration work. Others were secured by Professor Thayer of Hartford, and a brick from the ancient church of Sardis was given by Professor Howard Crosby Butler of Princeton, who conducted archeological expeditions in Sardis. There are stones from Iona with its association with St. Columba, Lindisfarne, St. Cuthbert's, St. David's in Wales, Bristol, from the Church of St. Mary, Redcliffe, the church of John Sebastian Cabot, in which, after their return from the discovery of North America,

a service of thanksgiving was held; old Sarum, Salisbury, York, St. Augustine's Abbey, Canterbury, the ancient Saxon Church of Bradford on Avon; the great abbey of Bec, Winchester; a piece of the original St. Martin's Church, Canterbury; a relic of the great Roman city, Verulamium, excavated by Dr. Gates and Dr. van Allen of the Church of the Advent, Boston. There are pieces of brick from the ruins of the ancient church at Jamestown Island, on which island the Rev. Robert Hunt held the first service of the English Church in the colonies, and also a brick from the old North Church of Boston.

In setting the stones a space has been made where, in unobtrusive characters, names may be engraved and the stone thus encircled be made a memorial. The central stone has been dedicated to "The Unknown Saints." A number of other stones have been taken as memorials by various persons identified in the chapel of the Intercession.

Joint Letter From the Bishops

The Bishop and the Bishop Suffragan have issued a joint letter to the clergy of the diocese of New York, indicating that their office hours at Synod House, Amsterdam avenue and 110th street, are from 10 to 12 o'clock on Wednesday, Thursday, and Friday mornings. Notice is given that the offerings of the congregation upon the occasion of the Bishop's visit are requested for Church extension in the diocese. The list of episcopal appointments for the visitation of parishes and chapels, from January 3rd to June 24th inclusive, is given, and shows that 141 engagements have been made to date. Of these two are especially noteworthy: On Tuesday morning the Bishop-elect for the district of Cuba will be consecrated, and the Brotherhood of St. Andrew in the metropolitan district will have an all-day conference at the Cathedral and Synod House on Washington's Birthday, Monday, February 22nd.

Religious Census in Barnard College

A census of the Church affiliations of Barnard College for women, Columbia University, recently made by Miss Mary Patchin, secretary for religious and philanthropic organizations, shows that Churchwomen lead in numbers, there being ninety-five. Of the 376 students who stated Church affiliations, 65 are Presbyterians, 93 belong to other Protestant denominations, 62 are Jewish, 51 Roman Catholics, 7 members of the Ethical Culture Society, and 3 Christian Scientists.

American Guild of Organists Convenes

The women members and guests of the Modern Language Association of America, which held its annual meeting at Columbia this week, were entertained by Dean Gildersleeve, at Brooks Hall, on Wednesday evening.

The last week in the year was a red-letter one in the history of the American Guild of Organists. The convention held at Columbia University on Tuesday and Wednesday, culminating in the banquest on Wednesday evening at the Hotel McAlpin, proved to be a success from start to finish. The banquet—of which more later on—was not only the best-attended of any similar affairs given by the guild, but developed a really remarkable spirit of fraternity and enthusiasm. That the attendance might have been larger, notwithstanding the inclement weather, at all of the convention sessions, goes without saying, for this city alone possesses several hundred members of the profession. But, taken all in all, and considering that it was the guild's first convention, there is nothing but congratulation for those of the headquarters men who laid and executed the plans. Too much credit cannot be given to Carl G. Schmidt, who not only was chairman of the programme committee, but acted as presiding officer throughout the convention. Brooks Day was a host in himself, as chairman of the reception committee, in which capacity he also assumed entire charge of the dining arrangements.

It was a representative gathering in every respect, noted organists being in attendance, and chapters as far away as Missouri and Virginia being represented. The large delegation from the New England chapter, led by their dean, Walter J. Clemson, helped much to make the convention a success. The papers that were read, and the discussions that followed at the various business sessions, proved to be not merely interesting, but helpful. The recitals, given by Charles Heinroth of Pittsburgh, Samuel A. Baldwin of this city, William C. Hammond of Mount Holyoke College, and James T. Quarles of Cornell University, were thoroughly appreciated, as they deserved.

More than one hundred organists attended the annual dinner, at which the warden, J. Warren Andrews, presided. The Rev. Dr. Charles W. Flint, pastor of the New York Avenue M. E. Church, Brooklyn, made the principal address, and it was one of the best ever given at a guild dinner. Arthur Scott Brook, president of the National Association of Organists, brought a fraternal message from that organization, and the dean of the Missouri chapter told at some length of the work of the guild members in that state for the advancement of the profession.

Lectures on the New Testament

A series of lectures on the New Testament will be given for women by the Rev. Stuart L. Tyson at the Church Club rooms, 53 East 56th street, on Wednesdays in Epiphanytide, beginning at 11:30. The series is as follows: January 13th, "The Bible from the

(*Continued on page* 330)

PHILADELPHIA NEWS

The "Billy Sunday" Campaign

CHRISTIAN UNITY EXPERIMENTS AT HOUSE OF PRAYER

The Living Church News Bureau
Philadelphia, January 4, 1915

THE one topic holding the attention of newspapers and people in this city at present is the Rev. William Sunday evangelistic campaign which opened for ten weeks last Sunday. Mr. Sunday, who is popularly called "Billy" Sunday, arrived in the city from the West on Saturday, and was greeted at the station by many of the ministers and Church workers of the city. He held three services, 10:30, 4, and 7 o'clock on Sunday, and will have the meetings every evening. On Sunday last he requested all the churches north of Market street in West Philadelphia to close and the ministers with their people to attend his services. It is his intention to ask the same action of the churches in different parts of the city each Sunday. We know of none of our parishes responding to the request. Preparatory to the opening of the campaign about four thousand prayer meetings have been held weekly in all parts of the city during the past three weeks. On New Year's Eve the "Tabernacle" in which the meetings are to be held was dedicated with a watch night service. The Rev. Carl E. Grammer, D.D., was present and spoke. The several denominations of the city were represented by their ministers, who took part. The mayor was also on the platform and spoke for the meetings. The "Tabernacle" has been erected on the parkway near the center of the city. It is built of wood and arranged with a seating capacity of twenty thousand people. It is equipped with nurseries, rest rooms, dining rooms, and all necessary equipment for handling a large crowd. An emergency fire company is stationed across the street. No detail for comfort and safety has been overlooked. The preliminary expenses of the equipment were underwritten by a number of the citizens.

An Experiment in Church Unity

The rector of the House of Prayer, Branchtown, is making an experiment along lines of Church unity. With the permission of Bishop Rhinelander he has invited a number of ministers representing different denominations to speak in the church at meetings to be held during January. He has designated the services as "Unity of Spirit Services." The speakers will be the Rev. William Henry Roberts, D.D., Presbyterian; the Revs. Edwin Heyl Delk and Luther De Yoe, Lutheran, and the Rev. Drs. Charles Wesley Burns and S. N. Vernon, Methodist Episcopal.

"Neighborhood Tree" In St. Andrew's

On the Sunday after Christmas an unique service was held in St. Andrew's Church, West Philadelphia. A large tree was decorated and gifts prepared for the children of the neighborhood. There were about six hundred children present. They joined in a service, after which the gifts were distributed. The rector designated the tree as the "neighborhood tree."

On Sunday afternoon last the Christmas carol service in the Church of St. Luke and the Epiphany was repeated. On the Sunday after Christmas the church was so crowded for this annual event as to necessitate turning away from the doors a large number.

Last week the rector of the Church of the Transfiguration was able to announce a donation of $500 anonymously given, for the indebtedness. This clears the church entirely of debt.

Invitations to the mid-winter banquet of the Alumni Association of the Philadelphia Divinity School, which will be held in the club rooms of the Church House January 19th, have been sent out. Among the expected speakers are Archdeacon Hulse, Bishop-elect of Cuba, and Francis A. Lewis.

Secular Music in Church Condemned

At the recent thirty-second public service under the auspices of the Pennsylvania Chapter, American Guild of Organists, in the Church of the Advocate, the introduction of certain forms of secular music into religious service was deplored by the Rev. Henry Martyn Medary, who condemned the use of music as a bait to unaccustomed Church-goers. "The element of beauty is desirable in the church and in the service," said Mr. Medary, "and, of course, we shall have beautiful music. But it should be essentially religious in spirit." At the above service there was a chorus of 150 voices, made up of the choirs of ten churches, under the direction of S. Wesley Sears. A. Gordon Mitchell and George Alexander West presided at the organ.

Changes in St. Timothy's

On the Second Sunday in Advent, marking the fifty-fifth anniversary of the founding of the parish, there was dedicated a new altar for the side chapel in St. Timothy's Church, Roxborough, Pa., the Bishop of Pennsylvania officiating. Recently the entire interior of the church was renovated.

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CHICAGO SUBURBAN CHURCH OPENED

Burned Church at Normal Park Now Replaced

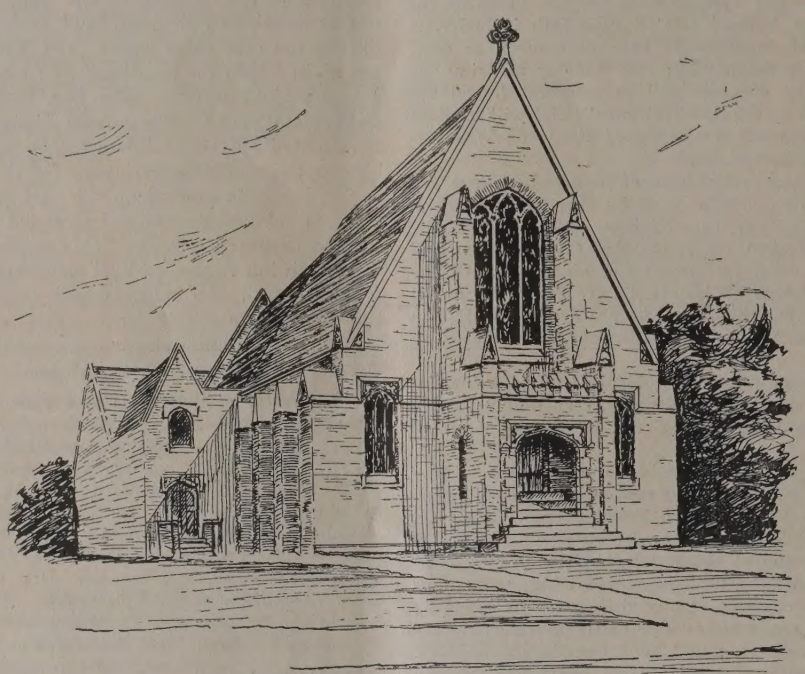
SUCCESS OF "CATHEDRAL SHELTER" VENTURE

New Courses of Religious Instruction

OTHER NEWS OF CITY AND DIOCESE

The Living Church News Bureau
Chicago, January 4, 1915

ON December 20th the opening services were held in the new church building of the mission of the Annunciation, Normal Park, the Rev. Arnold Lutton, priest-in-charge. It will be recalled that last year, on February 8th, the coldest day of the winter, the wooden church building that dated from 1901 caught fire from an over-heated furnace, resulting in its complete destruction. In this short time a beautiful structure of brick and steel, with white stone trimmings (the interior finished with brick throughout) has been finished at a cost of $15,000. There is also a parish house containing club rooms, and a beautiful guild room with a large fireplace. The seating capacity of the church is two hundred and fifty. About $10,000 has been raised towards the $15,000 expense of building, through the insurance on the old church, a gift of $2,500 from the diocesan board of missions, and $2,000 donated by the congregation through the building fund certificate plan. Both priest and people of the mission, which dates from 1887, are to be congratulated upon the achievement of the rebuilding. At the opening services Bishop Toll officiated, and there were more than three hundred present.



CHURCH OF THE ANNUNCIATION, NORMAL PARK, CHICAGO

There has been a general interest in the Cathedral Shelter which has been very encouraging. The local press has given it wide notice, a publicity which has been very helpful. It is said that when the Shelter plan was first broached the comment of a reporter of one of the large city dailies was, "So religion is getting into the churches!" The remark seems to indicate that the average citizen thinks that the church is not sufficiently interested in social service, and whatever individual Christians may do for the unemployed the Church corporately has not been doing her part to meet the problem. The problem is probably at its worst in Chicago. The man out of a job seems to gravitate to "Old Chi," as he calls it, and between three and four thousand men have been housed nightly in the municipal lodging house during the past month. Already more than $2,000 has been received toward the total estimated expense of $3,000. The committee is working in close conjunction with the city authorities, and so far has made all purchases at the lowest rate, often less than wholesale prices. An expert buyer, who has taken advanced work in food chemistry, gives her services. Materials, food, and clothing have been freely and gladly given. The general response of the parishes and missions to the appeal for the Shelter is symptomatic of the large spirit of charity which exists in most of the Chicago churches. The hard times seem to have called out the best in our parishes, whether it be to help the Belgians, to give to the Shelter, or to the Mission House, or to distribute dinners to the poor. One reads such items in the parish papers as this: that "the Girls' Friendly Society of St. Luke's Church, Evanston, is sewing for the Belgians"; that "the social service commission sent food to the Belgians by the Standard Oil transport"; and that "the Good Fellowship League of St. Peter's Church, following its annual custom, distributed to poor children gifts of clothing, toys, and candy." Similar tales are told in other parish magazines.

Success of the Cathedral Shelter

At the consecration of the Rev. Rennie MacInnes as English Bishop at Jerusalem in succession to Bishop Blyth, in Westminster Abbey, on the Feast of SS. Simon and Jude, the Bishop of London, who was the preacher, said that the consecration of a Bishop of the great Anglo-Catholic Church who was to live in Jerusalem was an event which concerned the whole of Christendom, and especially every part of the Anglican Church throughout the world. His words have special meaning for the American Church, for the twenty-sixth annual report of the Jerusalem and the East Mission states that the Church in the United States contributed $2,751.94. Of this sum the Fifth Department gave $336.33. Chicago's share of this amount was $86.09.

Work in Jerusalem

The Church School of Religious Instruction is planning to add two courses to its curriculum after the New Year. The first will be a special, brief course for superintendents of Sunday schools, dealing with questions of organization and administration in the school. This class will meet at the regular sessions, 8 P. M. on Thursday evenings at St. James' parish house, and will be under the leadership of Mr. F. D. Hoag. There are already ten enrollments. The first meeting of the class will be Thursday evening, January 7th.

New Courses in Church School

The second additional course is a special series of lessons and discussions in Child Study. This course is part of the campaign for religion in the home which is now being inaugurated by the General Board. The plan is to hold the sessions in the Church Club rooms, 1705 Heyworth Building, one afternoon each week after the New Year. The course will be of especial value to mothers, and will also be of interest to school teachers. The leader of the course will be Miss Margaret Kehoe, who at the special request of the General Board has arranged the scheme of study for use throughout the country.

Musical Programmes by City Choirs

Two Chicago choirs have been giving programmes under the auspices of the Civic Music Association. On November 29th, St. Peter's choir, under the direction of Mr. Herbert E. Hyde, organist, sang Maunder's "Song of Thanksgiving" at Seward Park, the rendering of which was highly commended by the *Music News*. On December 30th, St. Paul's choir, under the idrection of Mr. John Allen Richardson, gave a selection of Christmas music, including the traditional carols, at Armour square (33rd street and Shields avenue), which also was greatly appreciated.

The object of the Civic Music Association is to promote and encourage the understanding, appreciation, and study of the art of music, and the development of musical talent throughout the country, principally by providing musical entertainment and instruction gratuitously, or at little expense, in the small parks and playgrounds, and other civic centers. This year the association is giving a series of four concerts in each of the ten parks and field houses. As a result of this educational work, some of the field houses have organized choruses of children and adults. On January 3rd the local chorus of Seward Park will give a programme of its own. The association also encourages orchestral work. Mrs. George B. Carpenter is the president, and Mrs. Frederick Upham, a well known Churchwoman, is first vice-president.

On the afternoon of December 20th, the choirs of St. Simon's Church (Rev. L. F. Potter, rector) repeated Maunder's Christmas cantata "Bethlehem" at the Church of St. Mary, Park Ridge (Rev. C. D. Atwell, rector), a rendering which reflected much credit on the male and auxiliary choirs of the church. Although they had taken this long trip in the afternoon, they were in their places for the Sunday school manger service at 7:30. The congregation assembled in the parish house, and followed the choirs in procession into the church, where the children placed their gifts in a manger. Later these gifts were taken to various charitable institutions.

St. John's day, December 27th, marked the eightieth anniversary of the first services of St. John's Church, Lockport, by Bishop Philander Chase, and the day was fittingly celebrated by the parish, under the direction of Clinton B. Cromwell, at present its student

Parishes Celebrate Anniversaries

(*Continued on page* 330)

IN MEMORY OF DR. KINSOLVING, SR.

AMONG the best known of the Virginian clergy, until his death some twenty years ago, was the Rev. Ovid A. Kinsolving, D.D., who for nearly twenty-five years was rector of Antrim parish in Halifax county. The Bishop of Texas, the Bishop of Southern Brazil, and the rector of St. Paul's Church, Baltimore, are distinguished sons of Dr. Kinsolving, well known in the Church to-day.

In memory of Dr. Kinsolving there has been erected in the church at Houston, in Antrim parish, at which the deceased priest ministered for so many years, a handsome altar of black walnut. The service of dedication was held on Friday, December 18th. Bishop George Herbert Kinsolving of Texas and the Rev. Dr. Arthur B. Kinsolving of St. Paul's Church, Baltimore, assisted by the Rev. G. Wallace Ribble, rector of St. John's Church, Houston, and Rev. Hunter Lewis, rector of Trinity Church, South Boston, took part in the services, the first three making addresses, and the Bishop being the celebrant at the Holy Communion. Though twenty years had passed since their old rector fell asleep, the church was filled with loving friends, their children and grandchildren. Out of the windows of the village church one could see the graves of the pastor and many of the flock he tended, and in the Holy Communion all were felt to be united again.

Dr. Kinsolving was born in Charlottesville, December 19, 1822. His ministry was chiefly spent in Loudoun and in Halifax counties, Virginia. He was a man of rare strength and gifts, an able preacher and teacher, a thorough Churchman, and a man of clear and strong convictions. Withal he was one of the most genial and delightful of companions. His ministry, though spent by his own choice in country parishes, was a singularly fruitful and influential one. Dr. Kinsolving died November 24, 1894.

THE LATE REV. O. A. KINSOLVING, D.D.

The memorial, which is by Irving and Casson of Boston, is the gift of his sons on the twentieth anniversary of his death.

THE UNITED OFFERING

By Mrs. Mallory Taylor

Custodian United Offering, Diocese of Atlanta

THE United Offering of 1916—we, the women of the Church, are beginning to wonder; what shall it be?

Shall we be thankful, as we were in New York, or will its announcement humiliate and shame us, as it did in Cincinnati? More than one third of our working time has passed. Has any diocese or parish done what it could? Can that be said of even a single individual in this great Church? We have all done what we could—conveniently, and without much trouble or worry, but that is not the way God's work is done. There were several dioceses in 1913 that doubled their offering of 1910. Why can we not all get to work and double in 1916 the offering of 1913?

"Greatly begin. Not failure but low aim is crime."

At first glance, it would seem impossible for us to raise so much money, particularly now when the topic of "hard times" has pushed the diurnal discussion of the weather entirely out of hearing. But it is not a question of hard times or good times but of self-denial.

What and whose shall it be?

Shall we deny ourselves the paying of our honest debts to the Church expenses? Shall we deny ourselves the payment of our Auxiliary pledges? Shall we deny ourselves the increasing of the paltry sum we place in the United Offering, and thus make the souls of women and children pay it, in their ignorance of the Dear Lord?

No—a thousand times, no! We certainly all understand, even if we will not acknowledge it to ourselves, that the self-denial must be ours, personally.

How much do you spend for luxuries, unnecessary pleasures for your brain or your palate? Would not the sum of them—even divided—double your United Offering? It is pitiful, how small an increase would double it.

Would not a dime a week—the price of two coca colas or two moving picture tickets—double yours?

Would it really take much self-denial to place a weekly ten cents in the box? Stop a moment and calculate what the amount would be, if each woman in your diocese did so.

How about your clothes? It is a year since the last Triennial—twelve months of the thirty-six have passed; how many dollars—or should it be cents?—represents the sum saved by denying yourself some of the pretty, fancy articles of dress or the handsome hat you *almost* needed? And now the hard times are here: shall we save out of God's money or out of our own?

Shall we deny God or ourselves?

We remember the words of the dear Saviour: "Now is My soul troubled: and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour." And so with us; we have come unto this hour for a special purpose. A special work is to be done; shall we shirk it and deny our God, or accept it and do our best to accomplish what we have been led up to this "hour" to do?

"Heaven is not reached by a single bound
But we build the ladder by which we rise
From lowly earth to vaulted skies,
And we climb to the summit round by round."

The United Offering, which deals with the souls of women and children, is surely one of the rounds by which we rise, and the height of the "round" is the measure of our self-denial.

You, who are custodians and feel your own inadequacy, remember the advice of Phillips Brooks: "Do not pray for tasks equal to your powers, pray for powers equal to your tasks"; and then in the strength of those prayers, start on your work with renewed zest, and a determination to place a United Offering mite box in the hands of each woman in your parish. There can be no question that the way to raise the Offering is through the boxes, and it is the only way which combines with the gift the pleasure of giving.

And so, let us press on, forgetting those things that are behind, because we are so interested in the work of the present and the future, always remembering that "he who knoweth to do good and doeth it not, to him it is sin."

PHILADELPHIA NEWS

(*Continued from page* 325)

Memorial Fund for Rev. W. C. Richardson

A movement to raise in St. James' Church, Philadelphia, a memorial fund to the memory of the late Rev. William C. Richardson, D.D., has been started. The income is to be given during her life to his widow, and at her decease will revert to the endowment fund of the parish. It is expected the fund will be not less than $25,000.

THE FIRM belief of, and resting on, His power and wisdom, and love, gives a clear, satisfying answer to all doubts and fears. It suffers us not to stand to jangle with each trifling, grumbling objection, but carries all before it, makes day in the soul, and so chases away those fears that vex us only in the dark.—*Robert Leighton.*

"Spiritual Healing" and the Faithful

By the Rev. HENRY B. WILSON, B.D., Director of the Society of the Nazarene

IT is a matter of deep concern to many earnest and devout Christians that the report of a clerical and medical committee in London should appear in book form (Macmillan & Co.), with the title, *Spiritual Healing*. The fact that the book is small and bears an explanatory sub-title in much smaller type is of minor importance. The title is quite misleading and, to put it most mildly, unfortunate.

After glancing over the introduction of the report, one might consider this statement rather uncalled for, as it would seem that the committee were very sympathetic with the Christian position, particularly in their statement of their belief in the "efficacy of prayer" and in their recognition of the existence of a spiritual faculty, and in the capacity of man to utilize it in cases of bodily healing. They even go so far as to say that even in cases of organic diseases, help may be obtained by prayer and a certain relief granted.

But these considerations were given little or no attention in the newspaper reports of the committee's work, and the average person both at home and abroad received one thing and one thing only from the report, *i. e.*, that this committee had found there was no difference between "Spiritual" healing and various forms of healing by "Suggestion."

There is little doubt that this committee, comprised as it was entirely of clergymen and physcians, had no sympathy with Christian Science and similar healing cults. In fact their vocations and professions would naturally lead one to suppose they were opposed to that particular healing cult, which on one hand has rejected the sacraments and the teaching of the Catholic Church, and on the other, is declaring the average physician to be a useless member of society. If these two classes of men, therefore, possessed any idea that the conclusions in their report would render inoperative any of the work, or retard the progress of Christian Science, they are doomed to disappointment. Christian Scientists will not care by what terms their acts of healing are classified. To have them passed on "scientifically" will help rather than harm them, for the majority of healers are experts in the practice of "suggestion" and mental therapy; and to have this acknowledgment of the power of suggestion from their natural foes—doctors and clergymen—must be particularly gratifying. More especially so, since from this professional source, suggestion and prayer, as methods of healing, are accorded equal value.

It is necessary therefore that this report be given serious consideration. First, because by reason of the abbreviated accounts published, a very inadequate view of the work of the committee has been imparted to the public. Second, because of the emphasis placed on all sides upon the conclusion of the report, many Christians seeking help, and on the verge of entering some healing cult in exchange for the Church, will be encouraged to proceed, especially since the Church offers no Healing Office, no official anointing, and possesses no appropriate prayers for hope and faith in the office of the "Visitation of the Sick"; and, saddest of all, because certain Bishops and clergymen of the Church lend their voices to the pronouncement that there is no difference between Spiritual Healing and Suggestion. Such sufferers may now go into Christian Science or some other healing cult with a clear conscience; and we may well grieve as we foresee the consequences in loss to the Church, and the hunger of their souls in years to come for lack of the real spiritual food. Surely, some one has blundered.

Finally, because in itself the report is a contradiction. The committee state "they consider that spiritual ministration should be recognized equally with medical ministration as carrying God's blessing to the sick." Yet within a period of two years and with but nineteen sittings they "are of the opinion that the physical results of what is called 'Faith' or 'Spiritual' healing do not prove on investigation to be different from those of 'Suggestion.'"

"THE THINGS WHICH ARE NOT SEEN"

Even granting the physical results are the same, visibly, of what possible use can there be for a comparison, and furthermore, a solemn pronouncement, which, to the unthinking and uninitiated, takes the form of a great medico-religious discovery? How fruitless, and how harmful! Since nothing was discovered, since the unseen was not seen, must the world be notified? One might naturally expect such a finding to come from a committee made up solely of medical and scientific men. The strange thing is that a body of clergymen attach their names to the report, thus practically assenting to their failure to distinguish the operation of the spiritual. These are men who are before the world as having openly professed a belief in the supernatural character of Our Lord's miracles, and of the witness of the Church in attesting to the continuation of that supernatural power among believers. This is particularly disappointing, inasmuch as there are certain bishops and priests in certain dioceses who do believe and teach the healing of the body by prayer and anointing. It is rather a sad self-revelation and, in so far as it represents the voice of the Church, it is a confession of weakness.

While there should be the deepest sympathy and the closest harmony between the priest and the physician, the clergy certainly err when they neglect the spiritual in their pursuit of the merely scientific or psychological. We would encourage the study of psychology to the fullest, but there is a "better part," and men who have chosen it should be obedient to the heavenly vision. Clergymen may not cease the practice of religion, "physically," but it becomes obvious at times that some have not experienced the glorious revelation of our Lord, in its fulness, "spiritually." Occasionally there are public utterances which bear condemning witness of a paucity of faith and obedience to vision. Both Eucken and Bergson proclaim most strongly the existence of a mystic or spiritual faculty in man which transcends reason, yet does no violence to it. Must the rising generation turn to our modern philosophers for the "comfort of a reasonable, religious hope"?

HEALING BY SUGGESTION ONLY

In reducing all cures to mere suggestion, men would render inoperative the greatest force in the world—that which endures longest and is most far-reaching; that which has accomplished the most wonderful results in the uplift of the human race, the happiness of man and the welfare of humanity, body and soul—*i. e.*, faith in a living Christ and the appropriation of Divine Power by virtue of that faith and its application to the needs of the whole man.

Should this report be accepted at its face value by the main body of Christians, it would inspire them to the study and practice of various forms of healing by Suggestion and tend to discourage any serious exercise of religious faith and prayer, in the cure of bodily ills.

Man is passing beyond that stage of religion which had only to do with hopes of a future life. He has found he is living in eternity now, and that no religion is of any value that does not meet his present need as well as his future hope. So if health in many instances may be obtained by clever psychologists and mental healers, the temptation is to join them and not to bother about the uncertainties of prayer.

The devout, faithful believer may easily withstand the shock of this assault. His faith is too deeply rooted to be dislodged; but there are many striving Christians, with a weak and uncertain faith, who may be turned from the right path, the true following of Christ, by this presentment from men within the Church—men to whom they would naturally look for guidance and instruction upon questions affecting the faith. "If his son ask bread will he give him a stone?"

To place such emphasis upon Suggestion in the matter of healing at once opens the way also to a rejection of all of Christ's miracles and all other Christian miracles which may not lend themselves to classification as productions of Suggestion. So science obligingly explains what she can of a certain type of miracle, and what she cannot explain, she repudiates. This subject will be treated more fully in a second paper.

It is not the purpose of this paper to attack mental healing or healing by "Suggestion." The writer has no quarrel at present with that form of alleviation of the maladies of man. It is his desire to bring about an understanding of terms and to keep the issues clear and distinct. While he may announce his deep faith in Spiritual Healing he does not hesitate to admit, most freely, the existence of certain forms of healing by "Sugges-

tion." "There is a natural body and there is a spiritual body." It is because the two methods have been placed upon an equal plane, and acorded equal value, that this criticism has been inspired; for because of that equalization a primitive, Christian truth has been obscured.

SUGGESTION AND SPIRITUAL HEALING COMPARED

One would run counter to the simplest rudiments of psychology were there to be any question raised as to the genuineness of healing many forms of disease by Suggestion, even without any recourse to religion or the introduction of any particular moral or ethical principles. Science has proved the existence of mental therapy, and many physicians, who lay no claim whatever to religion, are using it in various forms with excellent results, extending from simple and apparently casual suggestion to hypnotism in its highest form, where the mysterious sub-conscious self is penetrated and influenced, and where the will control of the subject is practically complete. Thus, fear may be allayed, confidence and hope restored, and sleep produced, all of which, of course, are the elementary factors in the restoration of health. To-day this simply means, giving nature a chance. All this may be done without religion and without any calling upon God in prayer. In some instances it may be quite successful. In some instances it may fail, dismally.

On the other hand, Spiritual Healing, save in the case of infants, rests solely upon the use of prayer to God and is ineffective without faith in God's ability to answer. Wherever these conditions exist on the part of healer and patient, many marvelous cures have resulted. The element of Suggestion may enter into the mind of the one for whom prayer is being offered. There is no denial that prayer has its psychological aspect, just as the singing of hymns has its physical aspect; but its basic element, its essential character, is different. It rests upon faith in God, in Christ, and is not the result of a suggestion by a stronger human personality, skilled in the art of mental therapy. The spiritual healer will base no claim upon his own personal power or his knowledge of therapeutics and psychology, extensive though they may be. He may use them as subordinate agencies; he may inspire some patient to strong will-control, but he will draw his impetus from his faith in Jesus Christ, and his belief in his capacity to appropriate that power and to bestow it upon others. His belief is that Christ is acting in and through him.

SCIENCE ELIMINATES THE SPIRITUAL

Science is corroborating now, what for years she has refused to acknowledge, the efficacy of prayer and the power of faith. She has given her imprimatur to the great work of suggestion. But note that in her presentation of this truth she would attempt to put in the same category a similar truth belonging to the spiritual world, and in doing so strip it of its Divine character. She says in brief, "Healing by prayer is only Suggestion. It is perfectly natural. We understand and can explain it. There is nothing spiritual about it. God is not necessary. All that is done by prayer and faith, can be and is done by Suggestion."

So the supernatural is eliminated. At one fell stroke all that carries with it spiritual benediction and solace to the soul, as well as health to the body, is swept aside. We may soon expect to have the creed set forth in algebraic formula or geometric theorem.

Where does this lead? What is the next logical step? What must naturally follow? The laying on of hands, the oil of anointing, the sign of the cross, are all reduced to mere symbols, useful only as forms of Suggestion. Are we not treading on thin ice? Are we not rather upon holy ground, and should we not take our shoes from our feet? Of what character are the blessed waters of baptism, the sacred elements of the Body and Blood of our Lord? Are these useful only as forms of suggestion? Are they what they are only because we think so or because they "suggest" their wonderful truths to us? Do we psychologize ourselves into a feeling that we have been born anew or that we have received a remission of sins and "all other benefits of His passion"? Do we experience these great realities only by virtue of the suggestive power of the sacraments?

Devout Churchmen can never come to believe this, for their inner soul-experiences transcends in beauty and in reality the emotion which is but the result of a suggestion.

One might as well examine persons after baptism and say there was "no physical difference" between them and those who had been bathed or sprinkled elsewhere with water and without the necessary formula of words. One might fail to note any "physical differences" in a person after participating in the Blessed Sacrament and in that same person after a cup of tea with a congenial friend. If examinations were to be conducted on such lines, how hopeless and meaningless then would become the words of consecration and baptism; how hopeless the priesthood and its claims to the performance of Divine functions; how empty the blessing and shallow the benediction, save for the false comfort they suggested! What a mockery the imposition of the hands of a Bishop upon a candidate for holy orders! Woe to our church if there is no gift of the Holy Spirit by the laying on of priestly and apostolic hands. What foolishness for a Bishop to bless with sacred words, in private, the oil to be used in anointing in a sick room! That is where the purely scientific inquiry would lead. It is the logical conclusion.

In his very beautiful book, *The Sixth Sense,* Bishop Brent says:

"It is absurd for men to expect to sense the spiritual except with spiritual faculties. The physical is perceived by a sensory apparatus of the same substance as that of the physical world; the spiritual world is perceived by a sensory apparatus of the same substance as that of the spiritual world. There must be an inherent affinity between the thing apprehended and the organ apprehending. Now the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; and he cannot know them because they are spiritually proved."

SPIRITUAL HEALING THE HIGHER POWER

While devout thinkers will resent the classification of Spiritual Healing as a form of Suggestion, they will welcome every disclosure that scientific men have to make in the realm of psychology. They will recognize the value of Suggestion and auto-suggestion and will-control, but they will claim that they go beyond these things; beyond the mere range of Suggestion, because they link themselves with God and with Christ—with a Divine power from which they draw spiritual strength and health to both body and soul. That spiritual strength has a character and permanency that cannot possibly be imparted by the mind of man by itself.

"*Prayer,* which is at once an appeal to the Source of Life to let loose saving health in our direction and the opening up of our being for the reception of hidden and unknown aid, *is a higher form of psychic effort than either Suggestion or auto-suggestion, in that it includes both,* though not precluding the concurrent use of either. Auto-suggestion looks only for self-induced benefit to the patient by application to an impersonal ideal; prayer does not think merely to apprehend a passive or indifferent remedy, but also to be apprehended by a healthful, forceful, Personality, like but superior to our own. The mystic sense," by which is meant the spiritual faculty in man, "must reach up until it feels the hand containing the gift, and take the gift as its own. Auto-suggestion is a lame term indicating the application of the ideal to the defective. Suggestion is a similar application on the part of another to a companion. . . . Faith, which is simply the highest operation of the mystic sense, is as necessary to the complete work of healing as in the days when Jesus said, 'According to thy faith, be it unto thee.' *It appropriates to the full the remedial contents of the scientific agencies* which, under its touch, become sacramental." (*Ibid.*)

The devout believer realizes very keenly that while the mental attitude of the person toward the sacraments has much to do with the benefit derived (except in Infant Baptism), the Divine gift is contained within them, irrespective of any suggestion. The faithful appropriate it and to them is imparted a joy and a real blessing that can be obtained in no other way. To the unfaithful or careless, the Divine gift is not discerned, just as a child fails to see the beauty and value of a precious jewel, choosing instead some cheap toy. So a careless attitude toward, or neglect of, spiritual acts, serves to add to blindness and hardness of heart.

"God is operating to the uttermost that our listless or passive or antagonistic personality will allow. The highest personality can do his best to the object of his love only when the latter adopts a responsive and coöperative attitude." (*Ibid.*)

It is one of the ordinary conditions that a hand must be opened in order to receive a gift. So with Divine blessings, the spiritual faculty of man must open itself. Otherwise no Divine spiritual gift is bestowed, even though it may be placed within reaching distance. To order it otherwise would seem to retard rather than to advance the Kingdom of God, which is based on loving, unselfish allegiance and perfect surrender to the will of God. "A phenomenal spiritual occurrence in the case of one who was not living a religious life, would be a mere wonder, perhaps even productive of spiritual harm. The miracles of

Moses before Pharaoh are illustrative of that which abounds in history—wonders hardening further an irreligious life."

THE FUTILITY OF FAITHLESS PRAYER

Even in the use of prayer for the sick, and anointing, and laying on of hands, there is no value without the faith of the petitioner, and, save for infants, of the patient also. The richness of the gift is conditioned by the measure of faith possessed, and while this stipulation may be hard for some to accept, we have it from Christ Himself. When we consider these things seriously we see at once how fruitless are the average prayers offered for the sick by a congregation whose minds are far removed indeed from the weighty and mystical subject in hand. Lack of faith was an obstacle that even our Lord Himself could not contend against. To have operated in spite of it would have been to destroy the Divine gift of free will. For faith in its last and highest development is an act of the will towards a Personality. Christ, being Divine, might have cured some person against his will, but to have done so would have been to do violence to His Divine character and the character of His Kingdom. In an operation of this nature we would see the destruction of faith. This is the starting point, the very basis of our relationship with God and Christ,—the means whereby that relation is continued and rendered more intimate. Faith is the eye of the soul. So St. Paul says of believers, "We walk by faith and not by sight."

Yet there is no real antagonism save where it is constructed by man. "Sight is the enemy of faith only when it refuses to be an ally. Sight sees, faith in-sees and therefore fore-sees. Sight has boundaries which it cannot pass. Faith has horizons which retreat as it advances." (*Ibid.*)

We may be very grateful to science for her recognition, at this late day, of the innumerable cures of sickness by faith and Suggestion at which the medical profession has scoffed for centuries. We may be very grateful to the committee of eminent gentlemen for making an attempt to explain our faith; but we do not intend to allow them to explain it away.

We shall coöperate willingly and zealously with scientific and medical men in their endeavors to sound to the fullest the inner workings of the mind of man, of the various forms of Suggestion, mental therapy and hypnosis; but where the treatment of the body and soul by prayer or sacraments is concerned, we do insist upon an entirely different attitude of mind on the part of investigators. Such should be men who not only believe in the existence of the spiritual power of Christ, but who have experienced conscious verification of its operation in their lives and in the lives of others.

PROGRESS IN CATHEDRAL BUILDING

(*Continued from page* 325)

Modern Standpoint"; January 20th, "The First Two Gospels" (Part I.); January 27th, "The First Two Gospels" (Part II.); February 3rd, "The Fourth Gospel"; February 10th, "St. Paul, the Man and His Writings." There will be no charge for admission and all women are welcome. These lectures are given under the auspices of a considerable number of the city parishes.

The yearly luncheon and meeting of the New York alumni association of the Berkeley Divinity School will be at the Harvard Club, 27 West 44th street, on Thursday, January 14th, at one o'clock.

On Christmas day morning more than a thousand persons witnessed the annual ceremony of decorating the grave of Clement C. Moore, author of the Christmas poem, "The Night before Christmas." The ceremony was under the direction of the Rev. Dr. Milo H. Gates, vicar of the chapel of the Intercession, Trinity parish, and three hundred Sunday school children came to Trinity cemetery at West 155th street for the purpose. Carols were sung in procession and at the grave. Dr. Gates read appropriate collects commemorative of the departed, then the wreath of holly and immortelles was placed on the grave.

The line being re-formed a visit was made to the grave of Alfred Tennyson Dickens, a son of Charles Dickens, who died in this country some months ago and was buried in this cemetery. His grave was decorated in a similar manner, and then the procession went back to the church. The vicar was assisted by his curates, the Rev. Archibald S. Winslow and the Rev. Walter O. Kinsolving. Miss Annie Bennett, assistant organist of the chapel, and Mr. R. Capulliez, baritone soloist at the Intercession chapel, also assisted.

Dr. Gates announced that on Christmas eve hereafter the grave of the poet would be decorated, instead of on Christmas morning. This ceremony, he said, would follow the old customs for the Feast of Lights, and every child in the procession will carry a lighted candle, such as are used at the feast. This observance, he thought, would be more picturesque and attractive than those held heretofore.

CHICAGO SUBURBAN CHURCH OPENED

(*Continued from page* 326)

pastor. From the beginning, St. John's at Lockport was closely connected with Christ Church, Joliet, the same missionary being for a long while in charge of both. At the anniversary services Christ Church was well represented. The rector of Christ Church, the Rev. T. De Witt Tanner, has announced that his parish will celebrate the eightieth anniversary of its founding in May.

The first Communion service was held at St. John's, April 4, 1847. There had been many baptisms and marriages before this. In 1853 Lockport and Joliet were made two distinct pastorates. The first clergyman in charge of St. John's was the Rev. A. H. Cornish, who was followed by the Rev. W. W. Bostwick and the Rev. Charles Jarvis Todd, well known throughout Illinois for his work in organizing new churches. Rev. Daniel E. Brown and Rev. S. D. Pulford also ministered to St. John's. To-day St. John's Church is one of the largest in Lockport.

On Sunday, January 3rd, at Christ Church, Winnetka, Rev. F. G. Budlong, rector, there was unveiled a memorial tablet given by Mrs. W. S. Bishop and her family. The inscription reads:

Tablet at Winnetka

"To the Glory of God
and in Loving Memory of
WILLIAM SMALLWOOD BISHOP,
Vestryman of Christ Church.
Born April 15, 1860.
Entered Life Eternal February 26, 1913.
Son of Rev. Hiram Nelson Bishop, D.D.,
Rector of St. John's, Chicago, 1856-1860.
'Blessed are the dead, which die in the Lord.'"

The Christmas offering at this parish, the largest in its history, was devoted to missionary and philanthropic work, while $500, raised at a "sale," was given to the United Charities and $1,000 to the fund for building a parish house.

Mr. H. A. Lepper, for many years a minister of the Reformed Episcopal congregation at Trinity Church, Englewood, is a candidate for orders, and has been appointed by Bishop Anderson in charge of the missions at Western Springs and Downer's Grove, pending his ordination. The Rev. E. J. Randall and the Rev. Oscar Homberger, who were both reported last week as being ill, are recovering. —The women of Evanston will hold a "quiet day" on January 7th in which many of the local congregations will participate. The "Episcopalian Hour" is from 11 to 12.—The Rev. E. T. Mathison, formerly rector of Grace Church, Oak Park, has given up academic work and will return to parochial work shortly. He is now living in Englewood. Mr. Mathison conducted the mission recently held at St. Peter's, Chicago.—Many of the city churches held midnight celebrations on New Year's eve. Among the number were St. Peter's, St. Edmund's, and St. Andrew's. The latter had as a New Year's gift a silver Communion flagon presented by the Girls' Friendly Society as a memorial to Miss Laura Thorpe, for some years an associate in this parish and who died last year.—The new senior class poet of Brown University is Samuel C. Rogers, son of the Rev. Arthur Rogers, rector of St. Mark's, Evanston. He is a member of Phi Beta Kappa, and has quite a record of literary successes. Last year a one-act play of his, "The Diagnosis," was produced in the Little Theater in Philadelphia and at the Lyric Theater in Atlanta. He received scholarship prizes in his sophomore and junior years at college, is editor of the *Brunonian*, the college literary magazine, and has acted in the productions of the dramatic society for the last three years.

Clerical Miscellany

DISINTERESTEDNESS

IN THE LAST WAR in Germany, a captain of cavalry was ordered out on a foraging party. He put himself at the head of his troop, and marched to the quarter assigned him. It was a solitary valley, in which scarcely anything but woods could be seen. In the midst of it stood a little cottage. On perceiving it, he went up and knocked at the door. Out came an old Moravian brother, with a beard silvered with age. "Father," says the officer, "show me a field where I may set my troopers a-foraging." "Presently," replied the brother. The good man walked before, and conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley. "There is the very thing we want," says the captain. "Have patience for a few minutes," replies the guide; "you shall be satisfield." They went on, and at the distance of about a quarter of a mile further they arrived at another field of barley. The troop immediately dismounted, cut down the grain, trussed it up, and remounted. The officer, upon this, said to his conductor, "Father, you have given yourself unnecessary trouble; the first field was much better than this." "Very true, sir," replied the good old man, "but it *was not mine.*"—*Selected.*

THEY WHO, continuing faithful to divine grace, however partially communicated, serve God with their whole lives, will never fail of that one reward, the greatest which even He has to bestow, the being made able to love Him with their whole heares.—*Dora Greenwell.*

The Clergy in Relation to the Public Life of the Community*

By the Rev. SAMUEL TYLER, Rector of the Church of the Advent, Cincinnati

I.

IN TWO PARTS

THERE is a myth dealing with the life of Athens which I like to think of as expressing the true character of a community, be it a neighborhood, city, or state. Once in the history of Athens, when the Persians were threatening Greece, the Athenian people were forced to leave the city and take refuge in their ships and in the island of Salamis. Yet the solemn procession of celebrants passed from the city to Eleusis as usual, and the dust it raised was seen from Salamis, though no living Athenian trod the sacred road that day. What was the meaning of this mysterious happening? When the citizens could not fulfil their civic and religious duties, so dear was the city-state to the gods that they themselves came down and administered its life.

In the same way I think of the community to-day. As the home of men, the place in which the many-sided relationships of the human soul are worked out, it is a holy thing, beloved of the gods, and I would approach the discussion of the question before us recognizing this divine character of the community life.

First of all: Our idea as to what the relation of the clergy to the public life of the community ought to be will depend upon our conception of what a Church in a community really is. The Church may be conceived of as a society which exists chiefly to conserve the ordinances and practices of religion and to safeguard a faith bequeathed to us from the past. This is what it is in the minds of many people. As a matter of fact, however, the Church is all this and much more. The Church is or should be the organized Christian conscience of the community, a moral and spiritual dynamo, generating religious and ethical force and sending it pulsing through the lives of individuals and through them touching and quickening the general community life. The Church should be the central power station of the community. Every genuine community interest and problem should feel the electric, vitalizing influence of the Church of the living God. Religion through the Church must claim the whole range of life for God. But this in no wise means that the Church should lose sight of the essentially spiritual character of her mission. The primary function of the Christian Church is to win the allegiance of the individual soul to God through Christ, and by means of worship and the administration of the rites and ceremonies of the Church, continually to deepen this allegiance. The cultivation of personal religion of the most vital sort is the supreme task of the Church. To bring men the vision of God; to enable them, through worship, to drink deep of the inexhaustible springs of living water, that, refreshed and strengthened, they may be able the better to bear the burden and heat of the difficult days—this is why the Church of God exists, and nothing must be allowed to obscure this primary purpose or to interfere with its fulfilment. To repeat, therefore—the essentially spiritual and inspirational character of the Church and her mission is in no way denied when we say that every part of the community life should feel her beneficent influence. It only serves to show how intense and dynamic must be the Church's relation to the single soul.

If we thus conceive the nature and function of the Christian Church, what shall we say concerning the relation which the ministry of such a vital, outreaching Church shall sustain to the public life of the community in which the Church finds herself? Should the minister limit himself to the duties and interests of a parish priest, passing in and out among the members of his flock but seeing little of the larger life beyond? Or, on the other hand, should the interests of the individuals committed to his charge but serve to lead him out into participation in the broader interests of the community with which the well being of the single soul is inextricably bound up?

We know how this question was answered in the early days of this country. The colonial parson of New England was, as the name implies, the chief *person* in the community. He not only exercised authority from his pulpit—high and lifted up, a fitting symbol of his preëminence—but his hand was seen in every matter great and small. Of John Cotton it was said "that whatever he delivered in the pulpit was soon put into an order of the court, if of a civil, or set up as a practice in the Church, if of an ecclesiastical concernment." Therefore, in the early days of New England the head of the Church was not only preacher and spiritual leader, but statesman, lawyer, and scholar. His relation to the public life of the community was of the broadest possible sort, and the same was true of the Dutch dominie of New Amsterdam, although his influence never equalled that of his New England brother. In old Virginia the field of action of the more conservative clergyman of our Mother Church was much more restricted, and he was mainly occupied with definitely ecclesiastical matters. However, the extreme position occupied by the colonial parson could not continue. With the passing of the theocratic idea of the state, the parson suffered a great loss of prestige and influence, and the marvellous expansion and complication of life which have since followed, have made the old universal and encyclopedic relation of the minister to public life impossible. Our twentieth century parson holds a very different place from that occupied by his older brother of the seventeenth century, and it is our task to determine how he will relate himself, under modern conditions, to the general community life. Will he confine himself within parochial limits, or go beyond his parish wherever the hurrying, throbbing, eager life of the community leads?

In order the more intelligently to answer this important question, I sought to know how others feel regarding it. Accordingly I had the temerity, in this day when the questionnaire has been worked over time—far more than modern industrial standards allow—to ask a group of representative clergy and laity, not confined exclusively to the Episcopal Church, a short series of questions bearing upon the subject. The questions asked of the clergy were as follows:

1. What offices, if any, do you hold or have you held in organizations dealing with public or general community affairs?
2. If not an office holder, what active work are you doing or have you done in such organizations?
3. How far, if at all, ought a clergyman's interest in public and general community affairs to express itself in active participation in such affairs, and in preaching should he deal with the pressing social and economic questions of the day, and with vital civic questions which may be interpreted as political in nature?

The questions to the laity, two in number, dealt with the extent to which a clergyman should, in their judgment, engage in public affairs, and with the advisability of treating the pressing social, economic, and civic questions of the day from the pulpit. My courage—or presumption—in sending out the questionnaire was rewarded far beyond my expectations. Out of a total of 228 letters sent out, 166 replies, or approximately seventy-five per cent., were received.

Now let us endeavor to find out what the replies to the questionnaire signify. In the first place, out of 125 "Bishops and other Clergy" replying to the questions, as to what offices they were holding or had held in organizations dealing with public or general community affairs, or as to what work they had done in such organizations when not in office, only fifteen, or twelve per cent., reported in the negative. Of these fifteen, four were Bishops (and it is undoubtedly harder for a Bishop with his itinerant life to form general community relations than it is for the rector of a parish), two had been for years engaged in the teaching profession, and the others were divided between rectors of large and small parishes in cities of varying size. All, therefore, but a small per cent of a representative group of clergymen showed that their relationship to the public life of the community was one of interest and coöperation. Here are a few samples of what the community interests of these clergy are or have been. Remember, please, that the lists cover past

* A paper read at the recent meeting of the Church Congress.

as well as present offices and so do not necessarily mean activities engaged in at one time.

1. Member, executive committee, Good Government League.
   Member, executive committee Citizens' League of Justice.
   Trustee, State Reform School.
   Chairman, Diocesan Social Service Commission.
   Treasurer, Vice Abatement Committee.
2. Trustee, Hospital.
   Chairman, City Vice Commission.
   President, City Recreation League.
   Chairman, Municipal Social Service League.
3. Organizer, Associated Charities.
   Trustee, Public Library.
   Vice-President, Associated Charities.
   Organizer and President, Civic Federation.
4. President, Associated Charities.
   President, Children's Aid Society.
   President, Federation of Churches.
   Vice-President, Watch and Ward Society.

In diversity of interests these lists are typical, and they represent the community relations of rectors doing strong, intensive parish work. Some twenty-five of the clergy are presidents or members of Associated Charities boards; one Bishop is chairman of the State Board of Charities and Corrections, a second has been chairman of the State Board of Arbitration; a third is a member of the corporation of a great university and president of the board of trustees of one of the largest woman's colleges in the country.

Other positions include membership in:
State and National Child Labor Committees.
Social Settlement Boards.
City Planning Commissions.
Boy Scout Movements.
Dance Hall Regulation Commission.
Motion Picture Censorship Commission.
City Charter Commission.
President, Board of Trade.
Commissioner of Public Charities.
Member, State Legislature.
Member, Civil Council.
Examiner, Civil Service Board.
President, Board of Health.
Vice-President, State Society of Social Hygiene.
Etc., etc.

Verily, from these lists, the clergy would seem to be possessed of or, some of you may feel possessed by, a many-sided interest in community affairs.

Let us now consider for a moment, what the facts brought out in the replies to the questionnaire mean. The number and representative character of those answering the questionnaire, and the practical unanimity of their evidence, taken in conjunction with the wide differences in size, location, and strength, as between the parishes represented, give us, I believe, a fair basis for determining the general attitude toward the public life of the community of those who are leading in the work of the Episcopal Church. And this attitude I take to be, that the clergy should be actively interested in all movements which look toward the well being of the community, especially on the ethical and social side. Moreover, it is not enough that a clergyman lead his people by the power of the spoken word, as from the pulpit; he should also exercise that more convincing leadership which springs from the first-hand knowledge and inspiration gained by actual participation in community affairs.

Some of my correspondents question the possibility, and even the desirability of this second form of leadership, believing that it would necessarily take too much of the minister's time and strength, and keep him from his supreme work, "the cure of souls". Let us acknowledge, at the outset, that there is a real problem involved here. There is danger, as one well known clergyman and social worker says in his reply, that the minister actively interested in community affairs "will be tempted to deal so continually with these matters, as to forget the common needs of his people whom he is to teach and help and comfort". It is against this temptation that the minister must fight, as he would fight for his life. As the primary function of the Christian Church is to win the allegiance of the individual soul to God and the divine, to cultivate vital personal religion, so the first duty of the minister of the Church is to the single soul. The special work of the pastor and priest is absolutely fundamental; nothing must be allowed to fault it; the Church's life depends upon it, and yet these two most necessary sides of the work of the Christian ministry do not comprehend it all. The minister is not only pastor and priest but prophet as well. His is a threefold ministry. And conscious of his spiritual lineage, going back to those men of God and champions of civic and social righteousness, the Hebrew prophets, he, too, hears the "Thus saith the Lord," declaring to-day, as in the days of Israel's necessity, for a new and redeemed society, and goes forth into the thick of common life to strive for truth and justice. As a prominent social worker, a laywoman, finely says in her answer to the questionnaire: "The prophets were citizens serving God with a community service. They were interpreters of their day and time". And in the same way, I believe, a Christian minister should fulfil his citizenship in this large way, serving God with a community service. Again and again in the answers I received, this thought is emphasized, especially by the laymen, that the fact of one's being a minister is no reason why he should cease to be a man and a citizen, and no minister can fulfil the obligations of a citizen, apart from intelligent interest and, as far as possible, active participation in public affairs.

Now, if we grant the truth of a community-wide ministry, we must also grant the necessity of interpreting this truth to meet the individual case. Some men by temperament and ability are unfit to take any considerable part in the public life of the community. It were better then that they did not attempt it. Other men with unusual powers, as of preaching, writing, scholarship, will feel called to exercise these powers in a special way which will somewhat restrict the scope of their ministry. Well and good. We must recognize that in the ministry, as in everything else, there are diversities of gifts. It would be senseless to attempt to run all ministers into the same mould. The great preacher, for instance, may be a poor administrator, one to whom the details of organization work would be confusing and unbearable. In that case, "Let him," as one of my correspondents says—himself, a preacher and author of national reputation—"Let him stand to his prophetic task". However, a recognition of the fact that not all ministers are equally fitted to take part in general community affairs does not in the least fault the general thesis we have laid down, that the parson should be vitally and actively interested in all movements making for the general, as well as the individual, good.

At this point I would revert for a moment to the problem already mentioned, which confronts the minister who seeks to do his duty to his community as well as to his parish. How can he serve the one without neglecting the other? Somehow this problem must be solved, for it is fundamental that the work of the pastor and priest must not suffer by reason of the demands made by the work of the prophet. May I offer some very brief suggestions looking toward a solution?

At the outset, this all-important fact must be recognized: that the individual minister has been endowed with only a certain amount of ability, and of strength to use that ability, and that he must confine himself within this natural limit. It is senseless and worse for him to try to spread himself over too great an area of action. I do not believe, however, that the just demands of the more strictly parochial work ought, in any parish, to be such as to prevent the rector from taking some part in the public life of the community. In case any parish should demand the rector's time exclusively for itself, it would be fair to ask if that parish was not unjust in what it asked, appropriating its leader in a narrow and selfish way.

[*Concluded next week.*]

AS SOON AS I woke in the morning I threw myself into the arms of Divine Love as a child does into its father's arms. I rose to serve Him, and to perform my daily labor simply that I might please Him. If I had time for prayer, I fell on my knees in His Divine presence, consecrated myself to Him, and begged Him that He would accomplish His holy will perfectly in me and through me, and that He would not permit me to offend Him in the least thing all through the day. I occupied myself with Him and His praise as long as my duties permitted. Very often, I had not leisure to say even so much as the Lord's Prayer during the day; but that did not trouble me. I thought it as much my duty to work for Him as to pray to Him, for He Himself had taught me, that all that I should do for love of Him would be a true prayer. I loved Him and rejoiced in Him. If my occupations required all my attention, I had nevertheless my heart turned towards Him; and, as soon as they were finished, I ran to Him again, as to my dearest Friend. When evening came, and every one went to rest, I found mine only in the Divine Love, and fell asleep, still loving and adoring Him.—*Armelle Nicolas.*

Bishop Spalding: An Appreciation

An address delivered in Salt Lake City by the Rt. Rev. CHARLES D. WILLIAMS, D.D., Bishop of Michigan

"Mercy and truth are met together. Righteousness and peace have kissed each other" (PSALM 85: 10).
"Speaking the truth in love"; or, *"being sincere or being true, in love"* (EPH. 4: 15).

BRETHREN, pardon me if I must begin this address with some personal remarks. The task assigned me on this occasion is in some respects the most difficult I have ever been called to essay. Franklin Spencer Spalding was my nearest friend in the House of Bishops and one of my nearest friends in other more personal relations. He was to me a tower of strength. I leaned on him. I got courage from him to try to do in my smaller way the things he was doing so splendidly in his larger way. Whether I saw him or not, whether I even heard from him or not—just to know that he was here, saying and doing the things he was ever saying and doing—things that so needed to be said and done—and saying and doing them alike with such fearless courage and tender love—I say just to know this was an unfailing and mighty inspiration. To have such a support suddenly taken from under one's life and work, to have such a spring of refreshment and strength suddenly stopped, is at once a terrible shock and an irreparable loss. You can understand how impossible it would be for one of his own flesh and blood to make an address on this occasion. I would fain have you realize that it is also most difficult for one to whom his friendship meant much.

I do not think that we commonly realize the length, breadth, and depth of a true friendship. We send our sympathy to one who has lost a kinsman—not often to one who has lost a friend. And yet the greatest threnody in the English language, "In Memoriam," was written on the loss of a friend. Frank Spalding, was to me a "friend closer than a brother"; a rare combination of hero and saint; the nearest approach I have known to my ideal as a man, a Christian, and a Bishop. Under these circumstances I must be pardoned for not daring to trust myself to the freedom of speaking without notes.

I shall not present to you an exhibit of dates or biographical details as to his life, nor yet an array of statistics as to his work. These can be had in abundance elsewhere. And anyhow dates and events do not give the significance of a life nor can any statistics give any real measure of a man's work. What we want to do today is to try to approach some estimate of the meaning of his life, the quality of his personality, and the worth of his work, that we may conserve their values in the treasuries of memory and translate them into an abiding influence and inspiration. I would therefore try to give you simply a spiritual portrait of the man as I saw him.

Spalding was an all 'round man—fully developed on every side. This fact made him a natural leader of other men in every aspect of life. In college he was an athlete of the first class—particularly in running and high jumping. All through his life he was a mountain climber of note, having scaled peaks unconquered before. He was the leader in many such expeditions. Tall, spare, wiry, muscular, he had great physical resistance and endurance, which served him well in his arduous and sometimes perilous journeys and work. He made light of danger and bore all hardships without complaint—even with indifference and unconsciousness. He loved nature and the out of door life—particularly in this wonderful western country. Above all he loved the mountains. They became a part of himself. The lift of their elevation was in his thought. The sweep of their horizons was in his wideness of vision. The freedom of their air was in his blood. He swept like a mountain breeze upon many a stagnant assembly. He cleared the atmosphere like a mountain storm. The flash of its lightnings and the crash of its thunders were in his speech.

He had a peculiarly attractive personality. Who that ever knew him can forget the winsomeness of his smile—that smile that drew children to him instinctively and naturally? Gracious and genial, gentle and courteous in manner, because he was gracious and genial, gentle and courteous of heart, his manners were never artificial, the conventional, put-on good form of society. They were the expression and flower of his heart. He was the kind of a Christian gentleman that is pictured in the thirteenth chapter of I. Corinthians—endlessly and imperturbably patient of any slights, neglects or even insults and injuries directed against himself, he was fiercely and fiery impatient of all wrongs done to others, all violations of common rights, all social injustice and unrighteousness.

In intellect I have known few equals to him. Keen in insight, with a penetration that went straight as if by instinct to the heart of any subject through all complications, with a comprehensive grasp and logical ability that could marshal his facts like an effective, well organized army, with an imagination and poetic sense that illuminated all, he was one of the strongest thinkers and clearest, most convincing, and eloquent of speakers. He was a rationalist through and through in the best sense of that much misused and maligned word. He used his God-given reason fearlessly in everything. Consequently his faith was no weak sentimentality. It was grounded, buttressed, and impregnably fortified. He could always give a reason for the hope that was in him.

Moreover he had the rare gift of absolute intellectual honesty—a gift we ordinarily think more characteristic of the scientist than of the theologian, preacher, or even Christian believer. He could and did always face squarely, with open mind, facts that were hostile to his sentiments, or inimical to conclusions he would fain arrive at or faiths he held instinctively dear. He never dodged them. He always gave them due weight. He could discriminate, as few of us can, between "I like" and "I think." This is the highest morality of the intellect, the quality of absolute sincerity, truthfulness, and honesty in mental operations. In technical morals there was never a cleaner-minded man than Frank Spalding. Like Sir Galahad, "his strength was as the strength of ten because his heart was pure." And that chastity of heart and mind as well as of body was, I suspect, no easy, negative, natural endowment, due to physical deficiency and lack, but with his vigorous and virile manhood it must have been the prize of conquest and the achievement of divine grace.

With all his great gifts, he was most singularly modest. He could not help making a sensation with his rare abilities and his unique and often startling message. He could not avoid the "limelight." Wherever he went, men were forced to take knowledge that a prophet, a man sent from God, was among them.

Yet he always shrank from publicity and dreaded sensation. He never appeared in public or made an address except under the compulsion of a sense of bounden duty. He loathed flattery. He silenced mere compliments. He even deprecated the expression of his friends' sincere admiration, though he accepted gratefully their appreciation, especially their intellectual and moral sympathy. He loved retirement. He would rather do his quiet work among the scattered inhabitants of the deserts and wilderness than preach in the pulpit of Westminster Abbey.

There never was a more sincere man. He hated with a righteous and burning hatred, the hatred of his strong soul, all sham, pretention, cant, and hypocrisy, wherever it was found. And he was utterly incapable of the shadow or taint of unreality in himself. He was transparent through and through. He could not cherish an ulterior purpose, or an indirection. All he said, did, and thought was straightforward, direct, above-board. He had, in supreme degree, the simplicity that is the distinctive mark of true greatness. As he discerned with the immediacy of intellectual genius the heart of a matter, so with the immediacy of moral and practical genius he went straight to his goal. He had no diplomacy, in the unworthy sense of that word.

He knew no difference between the small and the big in matters of duty. To him it was all God's work. He gave himself to every task with the same devotion and consecration. It was all service. He prepared as carefully the sermons he preached to his scattered flocks of a score or less as he did for the sermon before the General Convention or in Westminster Abbey. He wrought out with the ability of a statesman his policy in dealing with the great Mormon problem, but he gave equally assiduous and conscientious attention to the details of his budget, that not a cent of the self-sacrificing gifts of the faithful should be wasted. His administration of probably the most difficult field of work in the American Church gives him historic place and precedence among our religious leaders and statesmen, and yet he was ready when the occasion demanded to give the skill of his hands to the making of a casket for a dead Indian baby, or assist in the housework of a missionary. He was never consciously or laboriously unselfish. He simply lost all thought of self in the larger interests and joys of service to the cause he had at heart and the people he loved. And he loved everybody. Therefore luxuries and ease were renounced without effort or sense of sacrifice, and hardness endured without complaint and with cheerful unconsciousness.

But the supreme charactistic of Spalding's manhood, that which gave the unique flavor to his personality, the key to his character, was a certain most remarkable and unusual balance and harmony of two opposite and often contrasted types of goodness or character that rarely dwell together in equal strength in a single soul.

There are in general two kinds of good men, two types even of Christians.

To one belong naturally the heroes, to the other the saints. To one the reformers, the passionate champions of righteousness and justice, the prophets of the word; to the other the self-sacrificing servants and saviours of humanity.

There are the men of strength, of courage, and of truth. And there are the men of gentleness, peace, and love. There, for instance, is Amos, the prophet of the conscience, whose utterances are a series of unbroken denunciations without a touch of pity or mercy, without even a trace of sympathy or sorrow for sinful Israel.

And there is Hosea, the prophet of the heart, whose words are the sobs of a broken heart.

Each type is apt to have the "defects of its qualities"—to use

the pregnant French phrase. The hero, the reformer, the champion of truth and righteousness, is quite generally hard, stern, unmerciful, ungenial, and ungentle, unsympathetic and even unloving.

The saint is often blurred and indiscriminating in his moral vision, and consequently incapable alike of a righteous indignation, a holy wrath, or a fearless stand for the right and a brave battle against the wrong.

The strong are apt to be unloving and the loving are apt to be weak.

But there are rare souls in which the two types and kinds of goodness dwell together in perfect balance and harmony. Jesus is, of course, the supreme Example. We commonly dwell too exclusively upon the gentleness and mercy, the tenderness and pitifulness of the Saviour towards the sins of weakness. We forget the awful sternness of the Prophet and Son of God towards the sins of power; the fiery, lava-like denunciation poured out upon the Scribes and Pharisees, the terribleness of mien before which hypocrites and cowards, the unjust and tyrannical slunk and cowered, the calm fearlessness with which He faced every peril and at last the cross.

Of such souls it may be said, "Mercy and truth are met together. Righteousness and peace have kissed each other." They speak the truth, fearlessly; yea, in fiery utterance whenever the occasion demands; but they ever "speak the truth in love," or, as a better rendering of the words reads, "they are sincere or true in love." They are able to be absolutely faithful to the truth and perfectly loving at the same time.

Such a soul in marked degree was Frank Spalding. He was hero and prophet of the Word, and reformer. He was the fearless champion of righteousness and justice. On more than one occasion he refused gifts that would have fettered the freedom of his speech, and stood alone against powerful corporations that would have muzzled him. The zeal of the great cause consumed him, set him on fire, and made his every utterance on this theme a lambent and searching flame. The utter injustice and wrong, the tyranny and oppression of our present social and economic order or disorder, kindled in him a holy wrath which poured forth, when the occasion offered, in fierce invective and terrible denunciation. Who that heard it can forget that great sermon in Holy Trinity, Brooklyn, described by one hearer as "absolutely the most uncompromising utterance" she had ever heard from a Christian pulpit? Or who can forget that greater sermon in the pulpit of St. John the Divine before the General Convention? It was the most dramatic scene I ever witnessed in a Christian church. The storm of the Rockies was in that pulpit clothed in lawn sleeves. The words uttered were flames of lightning and crashes of thunder. Men and women gripped the pews in front of them. The Bishops, prominent divines, and eminent laymen were portrayed as a capitalistic convention, class conscious and strangely indifferent to wrongs, injustices, distress, and oppression all about them, which cried to God and broke the heart of Christ. That class consciousness and indifference stultified their very Christian name and profession. It was Amos again, come from the sheepfolds and sycamore trees of the far-off wilderness of Tekoa, to the king's chapel at fashionable and wealthy Bethel, to denounce king and court to their faces.

And yet I happen to know with what shrinkings of spirit and misgivings of heart he went into that pulpit. He hated to make the sensation he knew he must make. He shrank from the publicity, the "lime-light," he knew he must attract. He had rather have pleaded the cause of his few sheep in the wilderness. But the occasion and his fidelity to the truth, to the truth as he saw it, demanded the sacrifice of himself, and he made it. The burden of the Lord was laid upon him, and he must deliver it. The Word of God burned like fire in his bones and would not let him rest. Necessity was laid upon him, the necessity St. Paul felt when he cried, "Woe is me if I preach not this gospel!" The sobs of Hosea lay behind the denunciations of Amos. He was the prophet of conscience and heart alike. And he would come away from such an occasion as this to the house where he lodged or the company of his friends, just as humble and modest, just as tender and gentle, gracious and winsome, as he ever was. His great, loving heart went out to all alike, to those he denounced as well as to those he championed. He realized that the capitalist was often as much a victim and product of the circumstances that surrounded him and the system in which he was forced to live and work as the proletariat. And his tenderness and charity embraced them all.

Spalding was a Socialist in his economic creed. Here I could not altogether follow him as I have ever tried to follow him, though afar off, in his passion for social justice and righteousness. But his Socialism was of a unique kind. It was not the Socialism of mere economic determinism or materialism, the Socialism that is interested chiefly, if not exclusively, in the mere question of the distribution of wealth, of creature comforts—bread and meat and clothes and money. It was a spiritual and moral Socialism, the Socialism of justice and righteousness; above all, the Socialism of love, a tender, passionate, Christian love for all the weak, the disinherited and oppressed. He was called a Christian Socialist, and that is true in the sense I have just described it. And yet I would transpose the words and call him a Socialist Christian. The adjective should become the substantive, the substantive the adjective. For the fundamental, underlying, determining, and constituting element in his life and personality was his personal Christianity, his faith. It was the love of Christ that constrained him here as in every other aspect of his life, work, and personality. His Socialism was but the expression of his Christianity as applied to the larger problems of industrial and economic relations. But it was the same Christianity which sanctified his personal character and inspired his work as a minister and Bishop of the Christian Church. It was this that saved him from the violence and unreason and the hard materialism of many Socialists whose only gospel is the sad gospel of economic determinism. For Socialism without Christianity is a body without a soul. And the fairest Utopia of the social idealist, without the indwelling and informing faith and love of Jesus Christ, would become a tyranny of regimentation fully as intolerable as the present system of society, if not more so.

Bishop Spalding's socialism attracted and filled the public eye because it was so unusual and therefore sensational in a clergyman, particularly a Bishop of the Episcopal Church, who is generally considered the acme of conservatism. But as I have said, his Socialism was but an aspect and expression of his Christianity, his Christian faith and love. He was fundamentally and essentially not merely a Socialist or Christian Socialist, or even a Socialist Christian, but a Christian purely and simply and wholly, a Christian minister, a Christian Bishop, and a Christian man. As such he lived, worked, and spoke, while here, and as such he will still live and speak and work through the lives of all that knew and loved him.

There are deeper aspects of his private and inner life of which I dare not speak here. They are too sacred to unveil to public gaze.

I can only say that his domestic life was ideal; as son and brother he was ever most devoted. One little fact is significant. His daily life was absorbed with multitudinous details. His correspondence was heavy. And yet not a day passed without a letter to his home written with his own hand. He died with a letter to his mother clutched in his hand, a letter delivered finally without postmark or cancelled stamp.

And there was an innermost sanctuary in his life, a holy of holies, whose veil no hand dares lift. With his intolerance of all sham and cant, with his impatience of conventionality, he was indifferent to the forms of a shallow and mechanical pietism. He never talked the shop-talk of religion. But from what I knew of him personally and from what I have been privileged to see of the record of his innermost life, I can say this man walked with God if ever man did. To him God was the living God, a present reality, more real than the things of flesh and sense. Christ was an abiding presence, "closer than breathing and nearer than hands and feet." Prayer was the atmosphere in which he lived. It was his vital breath. Everything he did and said, small or great, was consecrated by prayer.

Manly and godly, virile in body, mind, and soul, yet tender and gentle of heart, a gracious and grace-full Christian gentleman, a unique combination of the hero and the saint, of the fiery prophet of righteousness and the humble, self-giving servant of his fellows, a great and statesmanlike Christian Bishop, an ideal Christian man —God grant that we all may catch something of his spirit, that we may carry on his work and stand for his cause in some measure as he did! And God give unto him the crown of the faithful, the reward of the brave, and the blessedness of the pure in heart!

THE JOY OF THE BIG TASK

ONE OF THE surest ways in which to interest a boy in a piece of work is to make it big. He wants to know that the thing he is doing is worth while, and to convince him of this it is necessary to let him see how big it really is. Then he takes hold of it with all his might and sings at his job.

It is the same way with those who are older; they too like the sense that the work that they are trying to do is big. We respond to the task that will call for a little more than the powers that we think we possess with more zest than we do to that which we know we can do comfortably. There must be a challenge in the task or it does not call forth enthusiasm.

It is when we see the full meaning of the programme of Jesus, which is another name for the Kingdom of God, that we respond with joy to the summons sounded to all to choose it as the supreme task. Here is simply the greatest thing in all the world demanding our unquestioned loyalty and our fullest measure of service. It is larger than anything else that ever has been proposed. The dreams of a conquered world that fired the ambition of Alexander or Caesar or Napoleon are as nothing compared with the programme of Jesus that looks toward a world restored to God and a kingdom of righteousness and peace and joy. In all the bravest ideals that have stirred the minds of men there is no match for this ideal of Jesus of Nazareth. It challenges the highest hopes of men. It evokes the bravest service that human hearts can render. It awakens the divinest yearnings that can stir the human soul.

This is the challenge of the big task of the Kingdom of God. To it the hearts of all strong men and true women respond with the offer of service and loyalty that correspond to the ideal and to the Master who proclaimed it.—*The Christian Century.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

BLANK FOR INQUIRY IN A PARISH

THE Social Service Commission of Chicago is promoting parochial social service canvasses and for this purpose has prepared a blank for distribution among the communicants of the parishes. Here is a copy of the blank:

Date.....

Kindly fill out this blank and return it to the Rector's Office:

Name .....

Address .....

Telephone .....

Are you a member of one or more of the parish organizations?

Are you doing any kind of social service? If so, please write the names of the organizations in the spaces below.

Church Organizations:

Diocesan Institutions, Men's Clubs, Brotherhood of St. Andrew, G. F. S., Women's Guild, Auxiliary, Sunday School, Sewing School, etc. etc.

.....

.....

Local Philanthropic Agencies:

United Charities, Juvenile Protective Association, Consumer's League, Settlements, Infant Welfare, Day Nursery, Welfare work of any kind, etc., etc.

.....

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Civic Work:

Association of Commerce, Neighborhood Improvement Club, City Club, Municipal Voters' League, etc., etc.

.....

.....

Individual Social Work:

Friendly visiting, Sewing for the poor, Big Brother, Big Sister, Shut-in-Society, Social Center Work, etc., etc.

.....

.....

If you are *not* a member of any parish organization, will you not join one of the Guilds or Clubs?

YOU ARE NEEDED. Visit the various parish Guilds and Clubs and learn what they are doing.

IF YOU ARE NOT DOING SOCIAL WORK, WILL YOU NOT BEGIN NOW? What kind of work would you prefer?

EXPLANATORY

1. Object of this canvass is (1) to ascertain what kind of service you are rendering the Church or community; (2) to invite you if you are not engaged in any kind of service to undertake some kind.

2. If you desire to have the different kinds of Social Service explained, write in the space below the sort of social work that most appeals to you and a member of the Parish Social Service Committee will call on you to explain the nature of the work and how you can help.

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It is intended to keep a list of those to whom the blanks are given and that the information be followed up. Moreover, there is to be a record kept of the sort of social service each communicant is doing. With this information in hand, the parish priest and the Social Service Commission of the diocese will be able to lay their plans the more comprehensively and effectively.

PREVENTIVE WORK IN LOS ANGELES

Los Angeles now has a City Mothers' Bureau. It is to be a strictly confidential bureau with its office located away from the depressing atmosphere and environments of the police station, where troubled mothers and young girls needing advice or police protection can go without having to face a morbid, curious crowd, and without fear of publicity. This bureau will stand for prevention and protection. Its chief objects will be to prevent delinquency and to protect dependents; that is, those who are without parents or whose parents have failed in their duty. Another object is to keep the stigma of police or juvenile courts from the names of young women.

The chief of police writes that—

"In this preventive work we realize that we have many grave problems to face. Among these the home environment is to be ascertained, the gaining of the child's confidence, and the coöperation of the parents. Many cases of delinquency or dependency might be prevented by a timely word of encouragement or advice, either to the parent or the child. In some cases the child has gotten beyond control of the parents before they realize it, and not infrequently has gone astray. Then the distracted parents, in desperation, reach out for aid, and it is here that we will extend a helping hand and assist in bringing the strayed one back into the fold. There are other cases where the lack of understanding between the parents and child is responsible for grave difficulties. In these cases we hope to act as mediator and to be able to establish harmonious relations.

"I cannot close without speaking of that which is the great desire of those associated with me in this work—to see ultimately the establishment of an industrial school in our city, where the class of girls for whom we are working may be trained to fill worthily any place to which they may be called. Another home we are sorely in need of is a home for deficient children, and we intend to continue our labor for this, hoping that we may see the fulfilment of our desires."

SUBJECTS FOR PAROCHIAL CIVIC CLUBS

The question is often asked, what can parochial social service organizations do in the way of promoting interest. Here is a list of subjects on the programme for the Chicago Cathedral Civic Club for the current winter which is reproduced because of its suggestiveness. The club is auxiliary to the parish social service committee.

Markets, Pure Food; Housing, Sanitation. Infant Welfare (A visit to the station at the mission house); What is being done for the children in the public schools. City Garbage (Illus.). Evening Meeting (before election); Election Issues. Work of the Juvenile Protective Association; Bathing Beaches (Illus.). Visit to the underground tunnel or some other excursion. Clean Air; Fresh Air; Clean Up. Jails. Telephone Girls; Rest Rooms and Vacation Houses for tired girls. The Immigrant Girl; Our Playgrounds. City Welfare Work. County Work; County Board. Conservation; Forest Preserves; Wild Flowers. Work of Sanitary District Trustees; Taxation, etc. Evening Meeting; Election Issues, followed by illustrated lecture. Reception to Civic Workers and Club Presidents.

MUNICIPAL DANCES IN CHICAGO

There were 5,000 paid admissions at the first municipal dance given in Chicago. This large number was due to the fact that it was widely advertised. In addition, there were 5,000 invitations sent out and expenses were secured. At the second dance there was very little advertising done, and there were probably 200 people present on paid admissions. This was held in a small hall. The third dance attracted a still smaller number, inasmuch as no advertising had been done for it. At the fourth dance the number of paid admissions rose to 490 because there was a personal canvass in the neighborhood of the hall where the dance was held. This dance more than paid expenses. There were approximately four dances a week during December in different parts of the city. Fifteen cents admission is charged, including the use of the check-room.

AN EASTERN BRANCH of the Church Socialist League has been formed with the Rev. A. L. Byron-Curtiss, a curate of the Church of the Holy Trinity, of Yorkville, New York, as corresponding and financial secretary. A. G. Craig of Englewood was elected secretary-treasurer, and the Rev. Eliot White, Mr. Byron-Curtiss, and Miss Witherspoon were chosen as the executive committee.

THE *Spirit of Missions* contains an admirable social service article on "A Woman to the Rescue" by Miss Harriette A. Keyser, who for so many years did such faithful work as secretary of C. A. I. L.

AN INTERESTING LEAFLET entitled *What the Joint Commission on Social Service Has Accomplished* may be had from the Joint Commission, 281 Fourth avenue, New York.

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

READING THE SERVICE

To the Editor of The Living Church:

JUST a word with regard to Mr. Jackson's statement about the emphasis on the personal pronoun in the Prayer Book. In the Lord's Prayer in the phrase "Forgive us our trespasses as we forgive those that trespass against us," the emphasis should surely be upon *us* instead of on *against*, as it is all too commonly read. In fact it seems to me quite necessary in order to bring out the true meaning, as our Lord says, "For if ye forgive not men their trespasses neither will your heavenly Father forgive you."

New York, N. Y. A. M. DENSLOW.

PRAYER BOOK REVISION

To the Editor of The Living Church:

I SHOULD like to ask the Committee on the Enrichment of the Prayer Book to restore to the Kalendar of the American Catholic Church All Souls' Day, and apply suitable lessons, prayers, and the Holy Eucharist on behalf of the departed.

Yours truly,

Cuba, Missouri. (MRS.) E. M. INGALLS.

To the Editor of The Living Church:

ALLOW me to add a few suggestions for liturgical reform which I have not yet seen in your columns:

1. The substitution of the word *Altar* for *Holy Table* in at least a majority of the places where it occurs. The use of the word *Altar* is now practically universal. Why retain an obsolete word in our Prayer Book, and at the same time give material to the claim of certain parties who are interested in maintaining that we have no altar? Are we ashamed of the word *Altar*? If not, why do we relegate it to a position in a comparatively obscure office, and refuse to use it in the place of all places where it ought to be used, namely, in the Communion Office?

2. The addition of the title *Holy Eucharist* on page 221, making it read "The Order for the Administration of the Lord's Supper or the Holy Communion, otherwise known as the Holy Eucharist." This title is now certainly as much in use as the title *Lord's Supper*. It seems to me that we weaken our cause when we relegate terms that we use colloquially, every day, to a comparatively obscure part of the Prayer Book. I remember talking to a young man who objected to my use of the word *Altar*. I called his attention to the fact that the word was found in the Prayer Book, but he said: "Oh, I don't want the name from the Institution Office; I want the name from the Communion Office." Was there not some justice in his claim? We have a *priest* in the Communion Office; why should we not have an *Altar*?

3. Surely a liturgical reform, to be effective, should take into consideration the growing sentiment in favor of the revival of prayers for the departed. This should take the form of:

a. A Collect, Epistle, and Gospel, and Proper Lessons for the Sunday within the octave of All Saints'. The very people whom we want to reach in our instructions on the subject of the future life are the ones who will not come out on a week day.

b. A Collect, Epistle, and Gospel when there is a Requiem Eucharist.

c. More specific forms of prayer for the dead, especially those for use in the Burial Office. I do not like to pray for the blessed dead by inference ("we, *with* all those," etc.). The commendatory prayer is perfectly suitable, but it was not intended for a person already dead.

d. An Office of the Dead, to be used on All Saints' Day, or in the octave, or at any other time when prayers for the dead are requested. A shortened form of the Vespers of the Dead, to be used after Morning Prayer or Evensong in place of the Litany, would be very suitable.

Very truly yours,

Chicago, December 28. T. M. BAXTER.

PREPAY YOUR POSTAGE

To the Editor of The Living Church:

MAY I protest through THE LIVING CHURCH against the custom of so many people at home of sending circulars with insufficient postage?

Here is a very neat envelope on my desk for which I had to pay nine cents (18 sen). It contained an advertisement. This is only one of many. I shall be most gratified if you find room to publish this protest in THE LIVING CHURCH.

Very truly yours,

Maebashi, Japan, November 30, 1914. R. W. ANDREWS.

DAILY SERVICES

To the Editor of The Living Church:

MAY the intrusion of an infant, so far as priestly years are concerned, into the discussion regarding daily services be forgiven?

At seminary I learned how unspeakably dull clerical life may become unless it be brightened by the fire of the daily sacrifice, and I determined that if I were priested I should consider the daily offering of our Lord's own service an absolute requisite of priestly life. I came to this mission during the old Northern winter weather when the thermometer often registers forty below for days at a time. There were not more than fifteen people whom I could depend on as being vitally interested in religion, and all of these were persons with much daily work to do. Added to this, our church building is so large as to be in keeping neither with our purse nor congregation. The daily service was thus a problem. But when I explained to my people how the priestly life is set about with temptations and how the burden of all the souls of the parish is on the pastor, they were anxious to help me provide for them and myself our Lord's daily answer to our daily needs, the Holy Communion.

We were able to use a small side room as a chapel. I did the janitoring myself. At first a novelty, the daily service has been an increasing blessing, and in spite of many difficulties, we have never but once failed to have a congregation, the exception being due to a misunderstanding; and there are often seven present. It has been a great strain at times but it has brought us ample "results." There are more than fifteen vitally interested now.

If we can convince people that prayer is a common sense matter we will have solved many of our parish difficulties regarding finance and indifference. And will we find the *daily service* a difficulty? The Church in her wisdom must have provided for all our difficulties. And I have found the daily sacrifice better than seven weekly sermons.

CLAUDE CROCKSTON.

Tomahawk, Wis., January 3, 1915.

THE CLERGY PENSION SCHEME

To the Editor of The Living Church:

MAY I add my inquiry to that of Archdeason Dodshon of Southern Ohio, published in the current LIVING CHURCH? Ever since the new pension scheme was promulgated I have been attempting to find out why it was considered Christian to pension a man in accordance with his income, giving the largest pension to the man who, it would seem, needed it least and the smallest to the man who needed it most. I have asked quite a number of eminent persons to answer this question, and none of them has been able to do so. Yet there must be an answer, for surely one cannot imagine a great Christian communion like ours pensioning her priests in accordance with the thoroughly anti-Christian principle that a man's worth is determined by his pay-envelope.

If, however, there is no answer, if indeed that is the plan's guiding principle, then we need not ask whether or no it is Christian. The only thing we have to do is to damn the whole thing with all our heart and ask God's pardon for our having so completely forgotten the social ethics of the Incarnate Son of God.

Surely someone can explain this distressing plan!

Yours truly, BERNARD IDDINGS BELL,
Dean of Fond du Lac.

HE HAS NOT made us for nought; He has brought us thus far, in order to bring us further, in order to bring us on to the end. He will never leave us nor forsake us; so that we may boldly say, "The Lord is my Helper; I will not fear what flesh can do unto me." We "may cast all our care upon Him who careth for us." What is it to us how our future path lies, if it be but His path? What is it to us whither it leads us, so that in the end it leads to Him? What is it to us what He puts upon us, so that He enables us to undergo it with a pure conscience, a true heart, not desiring anything of this world in comparison of Him? What is it to us what terror befalls us, if He be but at hand to protect and strengthen us?—*John Henry Newman.*

I FEEL THAT goodness, and truth, and righteousness are realities, eternal realities, and that they cannot be abstractions, or vapors floating in a spiritual atmosphere, but that they necessarily imply a living, personal Will, a good, loving, righteous God, in whose hands we are perfectly safe, and who is guiding us by unfailing wisdom.—*Thomas Erskine.*

REV. CHARLES SMITH LEWIS, EDITOR
Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

THE secretary is, after the superintendent, the most important officer of the school. On his care, the accuracy of records and correctness of lists depend. So at the forefront we would insist that he—or if a man cannot be secured, she—be a person with two characteristics: regularity, and accuracy. There is nothing more distracting to a superintendent, nor more distressing and disappointing to scholars and to their parents, than badly kept records. An absentee secretary is as bad as, or worse than, a careless one. For our small school we would recommend one of the superintendent's or secretary's record books such as are published by various publishing houses. Ordinary attendance books, unless they are ruled for fifty-two Sundays to a double page, are confusing and frequently lead to mistakes. Cards involve too much elaborateness. If the book is undated it is the better, for then the proper dates can be entered.

When shall these begin? With our smaller schools we would say without hesitation, at Advent. Such schools as we have in mind will most probably not have long holidays or summer vacations. They will be most frequently in smaller parishes where the children do not go away for the summer to such a degree that the class work is broken up. The gain from beginning with the Church year rather than with the year of the secular schools is more than any loss that might follow. Where such a school has a summer vacation it would be better to begin in the autumn.

Is it worth while to keep any summary of records? In larger schools this is distinctly necessary, but what of our smaller ones?

We believe that brief summaries would always be a help and an incentive. For instance such a record as this is readily made and is truly a help in keeping in touch with the school each week: Number of children present in each department last Sunday and this, total present; new scholars, scholars dropped, together with names and addresses; names of scholars absent three Sundays or over; amount of the offerings. It would take but a little while to make such a summary and we know from experience its value.

In such schools as we are considering, the secretary might well be treasurer and also librarian. Accuracy and keeping business-like accounts should mark the treasurer, who ought to be trained to pay the school's bills promptly. This suggestion is based upon the ordinary method of keeping Sunday school and parish funds separate, and of supporting the Sunday school from its own funds. If, however, the Sunday school is supplied with duplex envelopes, and if, as has often been urged in these pages, the parish treasurer pays the school bills, then the Sunday school treasurer would simply have to pay over to him the amounts received, less any special offerings. As librarian, he would take care of the supplies and keep them replenished and properly and promptly distributed to the classes.

The only additional worker that might be suggested is the visitor: some one—if the rector does not take it upon himself—who will visit the absentee scholars, over and above that work which the teachers themselves may do.

WITH SCHOLARS, officers, and teachers—of whom we shall speak later—the next question will naturally be: what of the larger arrangement in departments? There is room for but three with our schools. These are the primary, in which children up to the second grade will find themselves; the main school, or junior department, covering grades from the third to the high; and the senior department, covering high school grades and Bible classes. Anything like department organization would be quite out of place with our small school. So far as names are concerned we would urge keeping the older and more distinctive names which we have given, unless perhaps junior department be substituted for main school. To use the term high school as applied to the Sunday school is quite a misnomer. The children are, or ought to be, of high school grades at the least, but it is not in any true sense a high school. Senior department is much more readily understood and has a more descriptive sound. So too in the primary department there would be no place for a kindergarten. The grades in the several departments, and especially in the primary group, would not necessarily fit the terminology of the secular schools. We can push this duplicating of the secular condition a good deal too far. Our Sunday schools, as we have often said, are not simply schools of religion, taught just as any other school, and therefore carried on just as they are. They are distinctive in themselves and ought to have their own distinctive methods and ways of work similar to and consonant with the development of the children in their intellectual side but not necessarily just what they have and do in secular schools. So we urge the old names, primary, junior, and senior departments, for our smaller schools.

LASTLY, in this matter of organization, we put the class arrangement. Most of our readers are familiar with Dr. Smith's suggestion for the adaptation of the graded system to the smaller school. It is to take up alternate topics in succeeding years and have, for instance, grades three, five, and seven, and one and three in the senior department the first year, and four, six, and eight with two and four in the senior the next year. But after all, the question lies back with the particular school. It will have to be met as a local situation. What is needed for each child is progression and development, and for the school, grouping of children so as to accomplish this result in the most thorough way possible. To say arbitrarily that in any given year any particular selection of grades must be followed, is to be slave to the system, not to use the system so that it helps in training. The essential requirement is that next year the grades, for the children who have been in the school this year, should follow on after this year's grouping; and that the third year should follow the second, and so on. The particular group of grades taught is immaterial for a given year. Let the classes be what the scholars require, and the number of teachers makes possible.

But it is important, if the teaching force will permit, that the boys and girls be kept separate for a good part of their Sunday school life. It is quite an exceptional teacher and with a very exceptional group of children that will make this a matter of indifference. Personally we would prefer grouping by periods, half departments if need be, and separate the sexes in both the main school and the senior department, rather than divide the children into more grades and keep boys and girls together. There are no advantages and a great many disadvantages in the latter plan.

IN ALL THIS that we have said about the organization, we have been aiming at great simplicity both of grouping and of work. We know from experience that it is only the very simple things that are practical in the smaller schools. Numbers and training both require that the more elaborate plans be left to the larger schools, where there are sufficient workers and suitable arrangements and adequate financial support to have all the rather expensive requirements for a fully equipped and thoroughly organized large school. It is mainly the rector, with the help of two or three young men and a very few women teachers, who must do it all. Therefore, make it plain and simple but as thorough and accurate as possible.

Remember, it is of no importance how the results are secured, provided the necessary result is secured. It is not working a system. It is training souls.

THE MISSIONARY SUNDAY for Sunday schools is near at hand. How can we best utilize it? In places where a big rally is possible, this might well be adopted. There are gains through meeting together in a single church for children as well as for grown people. But it should be so done that the attendance may

be worth while. To give up the regular session—provided the service be at the regular session time—and to have about half the number of children present that would have come to the school, is a distinct loss. It would be much better to have a missionary day in the school than to have such a failure as this would be.

The Board of Missions has put out a service for this missionary meeting that can be secured, or could have been, on application. But is it not a pity that such a service should be so foreign in liturgical spirit to the Church's method? It somehow lacks the tone, as it were. Its atmosphere is not that of the Prayer Book. Possibly some will say this is as well, and that it gives a flexibility that is entirely proper and enables the school to have an extra-liturgical service, which is distinctly valuable. We again comment on the language of the prayers. They have not yet been put in the simplicity and rhythmical character that would make them wholly suitable for use with the children if we are to have an independent service, properly "graded." They are better than last year. Possibly next year they will still be better.

Whatever failure there may be in the arrangement of the service or in the phraseology of the prayers, the important thing is to stir up the children to renewed interest in missions through a fine, inspiring service. The sermon should be definite, concrete, and simple beyond description. It should be vivid and should lead on to something worth while. But when all this is said, there still comes the question: What is it all aiming at? To create interest in missions, to deepen enthusiasm for missions, or to give an incentive to a large Easter offering for missions? The aim must largely determine the part it plays in the children's lives. There is one and only one aim that is adequate, and this is to quicken or to deepen the desire to help those who know not our Lord to know and love and then to serve Him. Unless the service leads on to something, it is a failure. Each school must determine what this something is, and then so present the subject that we will secure what we are aiming at.

IN PROMOTION OF PEACE

THE Church Peace Union, founded by Andrew Carnegie and numbering as the trustees of its liberal fund a considerable number of prominent representatives of organized Christianity in the East, Bishop Greer being among the number, has determined on a plan for organizing the churches of the world, working first in the neutral countries and in Great Britain and Germany, as far as possible, into a permanent World Alliance of the Churches for Promoting International Friendship. An American committee has already been named, and a committee of twelve has just been appointed from the British churches. The chairman of the American group is the Rev. William Pierson Merrill, D.D., and the secretary is the Rev. Frederick Lynch, D.D. Five thousand dollars was again set aside for prize essays on international peace, this sum being divided as follows:

1. A prize of one thousand dollars ($1,000) for the best monograph of between 15,000 and 25,000 words on any phase of international peace by any pastor of any church in the United States.

2. Three prizes, one of five hundred dollars ($500), one of three hundred dollars ($300), and one of two hundred dollars ($200), for the three best essays on international peace by students of the theological seminaries in the United States.

3. One thousand dollars ($1,000) in ten prizes of one hundred dollars ($100) each to church members between twenty (20) and thirty (30) years of age.

4. Twenty (20) prizes of fifty dollars ($50) each to Sunday school pupils between fifteen (15) and twenty (20) years of age.

5. Fifty (50) prizes of twenty dollars ($20) each to Sunday school pupils between ten (10) and fifteen (15) years of age.

GOD PUTS within our reach the power of helpfulness, the ministry of pity: He is ever ready to increase His grace in our hearts, that as we live and act among all the sorrows of the world we may learn by slow degrees the skill and mystery of consolation. "If ye know these things, happy are ye if ye do them." There is no surer way of steadfast peace in this world than the active exercise of pity; no happier temper of mind and work than the lowly watching to see if we can lessen any misery that is about us: nor is there any better way of growth in faith and love.—*Francis Paget.*

OUR GUIDING STAR

Bright was the Star that hung on high
One winter night from Syrian sky,
That told to Earth and told through Heaven
To us the promised King was given.
Adown the centuries still as bright,
It glows as on that winter night
When o'er a little manger bed
Its loving light, its beauty shed.
O little Star, no Time shall dim
Thy Holy Light, the Light of Him
Who was and is and e'er shall be
Our star to guide us o'er life's sea.

CHARLES S. HURT.

OLD AND NEW YEAR

Steals o'er the slumbering world
The knell of the passing year,
Like the incense of a prayer,
Or the silence of a tear.

The sadness or joy it brings,
That silent, voiceless sound,
Is the wail of the heart within
With memories clustering round.

Our losses and gains we count
With a pang or a thrill to-night,
As the hours speed on that mark
The old year's passing flight.

We pause by our graves to weep,
Or kneel at our shrines to pray;
Alike seem the loves that are deep,
And the hopes that we cherish to-day.

A casket of treasures—our all—
These we carry, half fearful, and lay
In the lap of the new year to keep,
Lest the old year should bear them away.

Then farewell to thee, dying year,
Hast thou been to us friend or foe?
And welcome, O glad new year,
With the morning's dawning glow.

And be thou a glad new year
To hearts that are sad to-night;
The sinful and erring reclaim
To the path of duty and right.

CALEB BENHAM.

THE MARRIAGE IN CANA

Mid gentle breath of spring and scent of flowers
The guests, in merry groups, from far and near,
Arrive at Cana's marriage feast; for here
Are bidden all, to keep these joyous hours
With laughter, music, dance, and boisterous glee,
And flowing wine, and song in bridegroom's praise,
As was the custom in those happy days
When Jesus walked in sunny Galilee.
But now one note of troubled, anxious thought—
They have no wine! This whispered word He hears.
From pots of water, goodly wine is brought
At His command, choice vintage of the years.
Earth's simple joys are sacred now as then,
And God forbids not happiness to men.

(REV.) LOUIS NICHOLS.

SONG OF THE RAIL

See the houses, the houses, the little, little houses,
Wid' the love an' life an' joy in thim, that scatter o'er the plain,
The houses, the houses, the quare tiny houses,
Wid' each its raft o' childer a-starin' out the pane.

See the houses, the houses, the happy, sturdy houses,
Wid' the hopes an' drames that lie in thim, of prisidints an' quanes,
The houses, the houses, the bare, weathered houses,
Wid' each its little blessin's, an' wid' each its little pains.

Oh, the house, the houses, the homely little houses,
They're flyin' past an' gone they be, me thrane sings on behind,
The wee prairie houses, the rare, friendly houses,
That nod an' wave their aprons, whin me whistle's on the wind.

CAROLINE ELIZABETH MACGILL.

A GOOD BOOK is the precious life-blood of a master spirit embalmed and treasured up on purpose to a life beyond life.—*Milton.*

Church Kalendar

✠

Jan. 3—Second Sunday after Christmas.
" 6—Wednesday. The Epiphany.
" 10—First Sunday after Epiphany.
" 17—Second Sunday after Epiphany.
" 24—Third Sunday after Epiphany.
" 25—Monday. Conversion of St. Paul.
" 31—Septuagesima Sunday.

KALENDAR OF COMING EVENTS

Jan. 12—Consecration of Archdeacon Hulse as Missionary Bishop of Cuba, at New York.
" 25—Consecration of Dean Matthews as Bishop of New Jersey, at Burlington, N. J.
" 26—California Diocesan Convention.
Newark Special Diocesan Convention.

MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. C. E. Betticher, Jr.
Miss O. D. Clark.
Rev. J. W. Chapman.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.
Miss S. H. Higgins.

SHANGHAI

Dr. W. H. Jefferys.

WORK AMONG THE INDIANS

Mrs. Baird Sumner Cooper of Wyoming. Address: The Covington, Chestnut and Thirty-seventh streets, Philadelphia.

WORK AMONG THE MOUNTAIN PEOPLE

Rev. W. B. Allen, of the District of Asheville (available in the North after February 1st).

WORK AMONG THE NEGROES

Rev. and Mrs. A. B. Hunter of St. Augustine's, Raleigh (available in the North during February and March).

Unless otherwise indicated, appointments with all the foregoing missionaries should be made through

MR. JOHN W. WOOD,
281 Fourth avenue,
New York City.

Personal Mention

THE Rev. JOSEPH BAKER has resigned as rector of Westover parish, Charles City county, Virginia, and accepted a call to St. Paul's Church, Hamilton, in the same diocese, also having charge of St. Peter's Church, Purcellville, and Mt. Calvary, Round Hill, all in Loudoun county.

THE Ven. ARCHDEACON BOOTH of Idaho has been appointed by the Bishop of Pennsylvania as *locum tenens* at St. Luke's Church, Kensington, pending the selection by the vestry of a new rector to succeed the Rev. Joseph Manuel.

THE Rev. JOHN A. CHAPIN, associate minister of Holy Trinity Church, New York City, enters on the rectorship of St. Thomas' Church, Dover, N. H., on January 17th.

THE Rev. W. M. COOK of Oyster Bay, New York, has changed his address to La Solona, Pasadena, Cal.

THE Rev. S. NORRIS CRAVEN has become curate at St. Mark's Church, Philadelphia.

THE Rev. CALEB CRESSON, Jr., has been appointed by the Bishop to take charge of St. Mary's, Warwick, and St. Andrew's, West Vincent, Pennsylvania, and will occupy the rectory at Warwick.

THE Rev. ROBERT VAN KLEECK HARRIS has resigned the rectorship of St. Paul's Church, Bantam, and Trinity Church, Milton, and has accepted the rectorship of St. James' Church, Winsted, Conn., and will enter upon his new duties with Ash Wednesday.

THE Rev. A. OSMOND WORTHING, of the Church of Our Saviour, Little Falls, Minn. (diocese of Duluth), has accepted charge of several missions in the diocese of Florida, with headquarters at Starke, Fla.

ORDINATIONS

DEACONS AND PRIESTS

PENNSYLVANIA.—At the Memorial Church of the Advocate, on December 20th, by the Bishop of the diocese, Messrs. HERBERT M. PECK, FRANK W. CREIGHTON, ALEXANDER PATMAN, Dr. JOSEF O. PIENIONZEK, and THEOPHILUS D. MALAN, D.D., were ordered deacons. The Rev. Messrs. CALEB CRESSON, JR., WILLIAM HENRY BOSWELL, WILLIAM MCCLELLAND, GEORGE MAIR, and JOSEPH ALEXANDER STEWART were advanced to the priesthood. The sermon was preached by the Rev. Louis C. Washburn, D.D., rector of Old Christ Church.

WYOMING.—At St. Matthew's Cathedral, Laramie, on Friday, December 18th, the Bishop of the district ordered to the diaconate Mr. ELVON LEE TULL, a candidate from Emmanuel Church, Denver, Colorado, presented by the vicar, Rev. S. R. S. Gray. He also advanced to the priesthood the Rev. GUY EDISON KAGEY, presented by the Rev. Samuel Arthur Huston, of St. Mark's Church, Cheyenne, and the Rev. ROBERT BINES WOODWARD HUTT, presented by Archdeacon Dray. The sermon was delivered by the Rev. Thomas G. C. McCalla, of Rawlins, Wyo. The gospel was read by the Rev. Elvon L. Tull, the epistle by Dean Thornberry. The Rev. Mr. Kagey is in charge of the Snake River Mission, Wyoming, and the Rev. Mr. Hutt in charge of St. Mark's Church, Casper, Wyoming.

PRIESTS

WESTERN NEBRASKA.—On Tuesday, December 29th, in St. Mark's Church, Hastings, the Rev. WILLIAM S. BANKS was advanced to the priesthood by the Bishop of the district. The Rev. John M. Bates of Red Cloud presented the candidate, and the Rev. Lee H. Young, rector of the parish, preached the sermon. The Rev. Mr. Banks takes immediate charge of Grace Church, Chadron, and the stations connected with it.

DIED

BRYANT.—Entered into rest December 29, 1914, at the home of her brother, Edward B. Bryant, No. 7 Girard avenue, Hartford, Conn., MELISSA STONE BRYANT, daughter of the late Rev. Hilliard and Melissa Stone Bryant.

GREGORY.—The Rev. HENRY T. GREGORY, until recently rector of Emmanuel Church, Southern Pines, N. C., died there on December 24th, in the eighty-first year of his age.

HOWE.—Entered into rest December 20, 1914, at her home 4310 Chestnut street, Philadelphia, KATE, only daughter of the late Matthew H. and Margaret HOWE. Interment December 23rd at St. John's Church, Waverly, Indiana.

"Lord all pitying, Jesu blest,
Grant her Thine eternal rest."

INGLES.—Entered into life at Salisbury Plain, Wiltshire, England, upon the Feast of the Circumcision, after a short illness of spinal meningitis, GEORGE LEYCESTER INGLES, priest of the diocese of Toronto and chaplain of the Queen's Own Rifles of Canada, younger son of the Venerable and Mrs. Charles L. Ingles of Toronto, aged 28 years.

"Jesu, mercy."

JOHNSON.—In Newtown, Conn., December 27, 1914, EZRA L. JOHNSON, aged eighty-two years.

JOHNSON.—Suddenly, at Columbia, Isle of Pines, West Indies, on the Fourth Sunday in Advent, 1914, the Rev. GEORGE B. JOHNSON, youngest son of the late Rev. Samuel Rooseveit Johnson, D.D., in the sixty-eighth year of his age.

RICHMOND.—On December 13, 1914, at the home of his daughter and son-in-law, the Rev. and Mrs. W. R. Powell, Portland, Oregon, the Rev. WILLIAM RICHMOND, aged eighty-four years. His body was taken to Sioux City, Iowa, for burial. He is survived by six daughters, Mrs. H. H. Drake, Mrs. George Hicks, Miss Alice Richmond of Sioux City, Iowa, Mrs. W. R. Powell, and Mrs. L. M. Tyler of Portland, Oregon, and Mrs. L. T. Parker of Chicago. Mrs. Richmond died a year ago.

"For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever bless'd,
Alleluia! Alleluia!"

SHELTON.—At Greystone, Derby, Connecticut, December 26th, LOUISA JOSEPHINE, daughter of the late Mary Jane de Forest and Edward Wilson SHELTON.

"Jesu, Lord of glory,
As we breast the tide,
Whisper Thou the story
Of the other side."

MEMORIALS

MISS MELISSA STONE BRYANT

MISS MELISSA STONE BRYANT, whose death occurred December 29, 1914, at the home of her brother, Edward B. Bryant, No. 7 Girard avenue, Hartford, Conn., was the daughter of the late Rev. Hilliard and Melissa Stone Bryant. She was the oldest of a large family, the youngest brother being now the sole survivor, with whom and his wife, Mrs. Maida L. Bryant, she had made her home for several years. She was born in Milton, where her father's first parish was located, and during the last half of his long ministry as a presbyter of the diocese of Connecticut was of great assistance to him in parochial work, particularly in the music of the Church, for which she had unusual talent. During her twenty-five years' residence in this city she was a devout communicant of Trinity Church and deeply interested in all Church activities so long as her health and strength permitted. The center of a large circle of friends to whom she was endeared by her cheerful, unselfish disposition, they will sincerely mourn her loss and affectionately cherish her memory.

Funeral services were held at her late home, Rev. Dr. Ernest de F. Miel, rectory of Trinity Church, officiating. Members of the vested choir at Trinity Church sang the burial chant, "For all Thy saints who from their labor rest," and "There is a blessed home." The interment was in the family lot at Wallingford.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITION OFFERED—CLERICAL

THE PARISH at Corsicana, Texas, is vacant. Salary $1,200, bedroom and study for single man. Address "A. 5," care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED—CLERICAL

WANTED.—Work in South or West, by rector of large eastern parish (800 communicants). Reason legitimate—interference in parish work by a former rector. Address "DEARMER," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

CHOIRMASTER AND ORGANIST for volunteer choir of mixed voices, thriving Southern town of fifteen thousand. Stipend not sufficient for living, but good opportunity for vocal or instrumental teaching. Address EPISCOPAL CHURCH, Lake Charles, Louisiana.

WANTED.—A DEACONESS for work in a Southern Mountain Settlement work, Churchly surroundings, living apartments in parish house. Convenient to city. Give experience and salary desired. Address "K.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

EDUCATED, EFFICIENT MAN desires position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina, and State of Washington. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Virginia.

A CHURCHMAN desires position in small country school or institution for boys. Elementary branches, manual training and gardening. Successful experience as instructor and director. Address "INSTRUCTOR," care LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHMAN desires a position where integrity, interest, and refinement are essential. Well educated, with teaching and clerical experience. References. Address "POSITION," care LIVING CHURCH, Milwaukee, Wis.

AN EDUCATED CHURCHWOMAN desires position as companion, and attendant—needleworker, reader, etc. Used to travelling. References. Address "A. Z.," care LIVING CHURCH, Milwaukee, Wis.

YOUNG LADY, trained nurse, familiar with stenography and bookkeeping, desires situation as secretary or companion. Would travel. Address COMPANION, care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, Churchman, will accept post at small salary for first six months. Address "N," care LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST-CHOIRMASTER. Would accept position as Tenor Soloist. Address "J. R.," Baldwinsville, N. Y.

PARISH AND CHURCH

AUSTIN ORGANS. Recent work in Episcopal churches: Four manual, St. Clement's, Philadelphia; three manuals, St. Stephen's, Sewickley, Pa.; Trinity, St. Augustine, Fla.; Trinity, Chicago; Trinity, New Orleans, La.; two manuals, Emmanuel chapel, Baltimore, Md.; St. Clement's, Wilkes-Barre, Pa.; All Saints', Norristown, Pa.; Panama Exposition organ, 150 stops, now being erected in its permanent auditorium, San Francisco. Information from AUSTIN ORGAN CO., Hartford, Conn.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City Office. Holy Cross House, 300 East Fourth street, New York City.

CHURCH PIPE ORGANS.—For sale, 3 good genuine pipe Church organs. They can be seen and tested, descriptions furnished. A. B. DE COURCY & Co., Organ builders, No. 634 Harrison avenue, Boston, Mass.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

POST CARDS of Cathedrals, Churches, Abbeys and Missions in the United States and foreign countries. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

EPISCOPAL CLERICAL REGISTRY

RECTORSHIPS, Assistantships, and Missions vacant. Clergymen wanting parishes please write 147 East Fifteenth street, New York.

INTERNATIONAL CHOIR EXCHANGE

CHURCHES furnished with dependable organists. No supply charges. Write 147 East Fifteenth street, New York.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1c each. People's: Stamped, 20c per 100; Plain, 15c per 100.

PRIEST'S HOST: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

ALTAR BREADS, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits from $17.25. Lounge Suits from $16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

FOR RENT

FOR RENT, at Atlantic City, N. J. (Ventnor), until June 1, furnished, well heated bungalow, seven rooms and two baths, gas, electricity, large fire place in living room. Near trolley and board walk. Suitable for invalid. $30 month. Apply CASTLE, 301 W. 77th street, New York.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., *President*,
GEORGE GORDON KING, *Treasurer*.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

A missionary savings box sends on an errand of mercy a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

$1,600,000 is needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Missions can be had from

THE SECRETARY,
281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

MISCELLANEOUS.

MOTHERS AND BABIES. Wanted—Families in the country, within one hundred miles of New York City, willing to take a mother with a child as mother's helper, or general houseworker, at reasonable wages. MOTHERS' AND BABIES' COMMITTEE, State Charities Aid Association, Room 708, 105 East 22nd street, New York.

NOTICES

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York.

LECTURES TO WOMEN

THE REV. STUART L. TYSON, recently professor of the New Testament in the University of the South, will give a course of five lectures to women upon the New Testament at the Church Club rooms, 53 East 56th street, corner of Madison avenue, New York City, on successive Wednesdays at 11:30 A. M., beginning January 13th, 1915.

The introductory lecture will be upon "The Bible from the Modern Standpoint." The second and third lectures will be upon the first three Gospels, the next upon the fourth Gospel, and the last upon "St. Paul, the man and his writings."

The course will be free and given under the auspices of the following parishes and chapels: All Angels, Ascension, Beloved Disciple, Christ, Calvary, Epiphany, Grace, Holy Trinity, Heavenly Rest, Holy Communion, Incarnation, Intercession, Trinity, St. Agnes, St. Ann, St. George, St. James, St. John the Evangelist, St. Luke, St. Matthew, St. Thomas, Zion and St. Timothy.

Mr. Tyson spent a number of years at Oxford where, studying under Professors Driver and Sanday, he had unusual opportunities for perfecting himself in this his special subject. (During Lent of last winter he delivered substantially the same lectures for the men of one of the leading New York parishes, and many of those who heard them were greatly impressed and it was felt that the privilege of learning from this interesting lecturer upon a subject too much neglected but of vital importance ought to be extended to a wider audience.

The parishes which have taken this matter in hand believe that the women who attend will be greatly interested and amply repaid.

APPEALS

WE CANNOT CEASE

$35,000 were paid out in checks October 1st to aged and disabled clergy, widows, and orphans.

January 1st, another quarterly payment occurs.

Hundreds of old and disabled clergy and widows and orphans would not be able to exist without the help of the General Clergy Relief Fund.

Scarcely a day goes by that Bishops are not appealing for help for this or that splendid old man who has broken down after years of the most heroic and valiant service.

Almost every day from all parts of the Church come appeals for grants to widows and orphans.

The responsibilities and liabilities of the General Clergy Relief Fund are tremendous, reaching back in some cases thirty years and with obligations in the future upon which hundreds of good people depend for their very life and existence.

Do you realize, fellow Churchmen, how entrenched in necessity this work is to the Bishops and the clergy and their widows and orphans?

We are obligated by hard facts of existence to secure and pay out at least $30,000 a quarter.

WE CANNOT CEASE. We want 1,000 subscribers of $120 per year. This is $30,000 per quarter, $120 per year can be paid: $10 per month; $30 per quarter; $60 semi-annually, etc. A definite amount upon which to depend in planning for payments is a God-send.

GENERAL CLERGY RELIEF FUND.
ALFRED J. P. MCCLURE,
Treasurer.
Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fourth year of its career of service, during which it has sheltered over 90,000 men, fed over 65,000 and helped over 8,000 to a new start in life, and has made 500 visits to prisons, 600 visits to hospitals, and conducted 1,200 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Right Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

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A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

WELLS GARDNER, DARTON & CO. London England.

A Day of God. Being Five Addresses on the Subject of the Present War. By the Right Rev. Arthur F. Winnington Ingram, D.D., Lord Bishop of London. Price 40 cents net.

A. R. MOWBRAY & CO. London.

Mowbray's Annual. The Churchman's Year Book and Encyclopedia. A. D. 1915. Seventh Year of Issue. Revised and Enlarged. Section I. Biographies. Section II. General Information. Section III. Church Service.

BENZIGER BROS. New York.

An Introduction to the Mystical Life. By the Abbe P. Lejeune, Domestic Prelate to His Holiness Cure-Archpriest of Charleville. Translated from the French by Basil Levett. Price $1.25 net.

BOOKLETS

PARKER & SON. Oxford, England.

Parker's Church Calendar and General Almanack for the Year of Our Lord 1915. Containing a Calendar, with the Daily Lessons; Information relating to the Church at Home and Abroad. Religious and Educational Institutions and Societies; and Other Useful Information. Sixty-first Year of Issue.

THE CHURCH AT WORK

DEATH OF REV. H. T. GREGORY

THE REV. HENRY TROWBRIDGE GREGORY died at his home in Southern Pines, N. C., on Christmas eve, in the 81st year of his age. He was a son of William Marvin Gregory of Albany, his mother a member of the Trowbridge family, being a first cousin of Bishop Williams. He was ordained in Middletown, May 26, 1858, and began his clerical work in St. Andrew's Church in Thompsonville; from 1862 to 1869 he was rector of St. Stephen's Church, East Haddam; he then served in Middletown, Ohio, and Pendleton, S. C., returning to Connecticut in 1878 to take charge of the Seabury Memorial Church in Groton. He was again rector in Middletown, Ohio, for five years; then rector in Ticonderoga, N. Y., for six years and after two years in Columbia, S. C., he was from 1898 to 1909 at Emmanuel Church, Southern Pines, N. C. For the past six years his health having become greatly enfeebled, he had been kept from active service. The burial was in Greensboro, N. C.

UNIQUE CHRISTMAS FESTIVAL

THE SUNDAY SCHOOL of St. Mary's Church, East Providence, R. I. (Rev. Herbert C. Dana, rector), celebrated their Christmas festival in a rather unique fashion this year. The exercises were held in the church on Sunday evening, December 27th, and it was called the "Festival of the Infancy of the Lord Jesus." The service was divided into four parts: 1. The Annunciation; 2. The Nativity; 3. The Presentation in the Temple; 4. The Epiphany. Each part was preceded by the reading of the prophecy from the Old Testament by one of the larger boys of the school and its fulfilment from the New Testament by the rector, and then illustrated by a tableau while the children sang an appropriate hymn or carol. A platform was erected just outside the rood screen upon which the children taking part in costume assembled in the proper groups at the proper times in a very reverent manner. At the Annunciation were the Blessed Virgin and the Angel Gabriel; at the Nativity were the Virgin, St. Joseph, and the three shepherds; at the Presentation were the Virgin, St. Joseph, St. Anna, St. Simeon, and the priest of the temple; at the Epiphany all of the above took part with the addition of the three wise men and three boys and three girls as worshippers, making a total of thirteen boys and four girls grouped in adoration about the Virgin and Holy Child. The tableaux were preceded by the processional hymn, "Once in Royal David's City," the opening sentences, Creed, Lord's Prayer and Collects, and an address by the rector. At the Annunciation was sung, "Come Thou long-expected Jesus"; at the Nativity, the carol, "Away in a Manger"; at the Presentation, the *Nunc Dimittis;* at the Epiphany, "Oh come, all ye Faithful"; and after the distribution of gifts to the children all concluded with the hymn, "It came upon the midnight clear," and the blessing followed.

DEATH OF DANIEL E. HERVEY

DANIEL EDWARD HERVEY, for many years well known in New York City and Newark as a lawyer, Church musician, and journalist, died at his home in Newark on Saturday evening, December 26th. Mr. Hervey was born in New York City on April 21, 1845. After attending schools in his native city he enlisted twice in the Civil War. Later he studied in the Law School of Columbia University, and for a time practised law in New York. Thirty-five years ago he began to write for the leading musical journals and the daily press. During this period he was connected with several of our churches in Newark and New York as a singer, organist or choirmaster. He wrote many compositions for Church services. The funeral was held in Trinity Church, Newark, on Tuesday afternoon, the Rev. Charles W. Popham, rector of Christ Church, Belleville, and Bishop Biller of South Dakota, an intimate friend of Mr. Hervey, officiating. The church was filled with men and women, friends and associates in musical art and journalism. Interment was made in the old churchyard at Belleville. Mr. Hervey is survived by his widow, two sons and a daughter. He was a loyal Churchman, an indefatigable worker, a well-informed man and a good friend to hundreds!

DEATH OF REV. FREDERICK PEMBER

THE DEATH of the Rev. Frederick Pember, an aged and retired priest of the diocese of Massachusetts, occurred at his home in West Roxbury, Boston, on December 29th, at the age of seventy-seven years. Mr. Pember was an Englishman by birth and ordination, having graduated at Christ Church, Oxford, with the degree of B.A. in 1859, and been ordained deacon in the year following and priest a year later by Bishop Wilberforce of Oxford. His ministry, however, was chiefly spent in this country, and he was the founder and for many years the rector of Christ Church, Needham, Mass. He resigned that rectorship in 1903 by reason of illness, but later served for a time at the Church of the Good Shepherd, East Dedham. More recently he has lived in retirement at West Roxbury. He is survived by the widow and a son.

DEATH OF REV. WILLIAM RICHMOND

THERE DIED on December 13th in Portland, Ore., the Rev. William Richmond, a retired priest. He was born in South Willingham, Lincolnshire, England, May 7, 1830, the son of the Rev. Christopher George Richmond, who had a family of six children of whom William was the eldest. He was educated at Trinity College, Dublin, from which he received the degrees of B.A. and M.A.

From his youth he had dedicated his life to the missionary work of the Church, as did also his brother John. At the age of 27 he married Augusta Butler, and they immediately went to their field of missionary work in Canada. Soon after their arrival at Quebec, William Richmond and his brother John were ordained to the ministry by Bishop Mountain, John Richmond going to Gaspe, P. Q., and William to Compton, P. Q., where he remained about six years, when he was called to Bishop's College, Lennoxville, as sub-rector,

professor of mathematics, and examiner for classical honors. After six years there he again took up the missionary work for which he had a strong preference, coming to the United States and locating at South Bend, Indiana, which he built up from a weak mission into quite a strong parish, with two missions near by. In 1876 he accepted the rectorship of St. John's Church, Mankato, Minnesota, which parish soon felt the influence of his strong and devoted work. From this place also he served two missions, one at Lake Crystal and the other at Fairmont, Minn. His next rectorate was St. Thomas' Church, Sioux City, Iowa, which he assumed in 1882, establishing the mission of St. Paul's there, which later he saw made into a growing parish. In 1890 he went to Chicago, where he built St. John's Church and served missions at Park Ridge and Norwood Park. This was his last parish. For the rest of his life he returned to the special work to which in his youth he had devoted himself, the missionary work of the Church, serving as general missionary in Southwest Kansas and later as missionary in the diocese of Quincy. In 1896 he retired from the active ministry and returned to Sioux City, where four of his six daughters were living, and this was his home until last June, when he went to Portland, Oregon, and resided at the home of one of his daughters until his death last month.

CHINESE CONGREGATION SELF-SUPPORTING

ANOTHER OF our Chinese congregations, that of St. Peter's Church, Sinza, has become self-supporting. On the 15th anniversary of its founding they were able to elect an English-speaking Chinese clergyman to provide for all the needs of the parish.

FIFTY-FIFTH ANNIVERSARY OF ORDINATION

ON SUNDAY, December 27th, St. John's day, Bishop Adams, of Easton, celebrated the fifty-fifth anniversary of his ordination to the priesthood. He worshipped in the morning at Christ Church. It is a coincidence that that Sunday was also the day appointed for Coats Lodge of Masons to worship in a body at the same church. Following the morning announcements Dr. Davies, the rector, commented upon the coincidence, saying: "It is a great pleasure to have the Masons at Christ Church this morning and on behalf of the congregation and the parish I extend to them a cordial welcome. There is a happy coincidence that this St. John's day is the fifty-fifth anniversary of Bishop Adams' ordination to the priesthood. I am sure I voice the sentiment of every member of the congregation when I extend to the Bishop the warmest congratulations and the best wishes for continued active service for the Church and for humanity." Dr. Davies requested Bishop Adams to make a short address, and in response to this invitation the latter alluded to the fact that he is a Mason and was once the high priest of a Royal Arch chapter. He said he regretted exceedingly that owing to the pressure of other business he had not been able to keep up his connection with the local lodge, and he took occasion to commend the Masons, speaking in the highest terms of their work of brother love and of their assistance to the poor and needy. He said he had never met a body of men whose integrity, honesty, and honor could be more thoroughly trusted.

Following the service there was a reception tendered Bishop Adams and all of the Masons and the congregation shook hands with him and congratulated him upon his long years of faithful service. This expression of good will was highly appreciated by the Bishop, who mentioned it when interviewed the following day.

PRIZE ESSAY

THROUGH THE generosity of a resident of Berkeley, Cal., the National Education Association is able to offer a prize of one thousand dollars for the best essay on "The Essential Place of Religion in Education, with an Outline of a Plan for Introducing Religious Teaching in the Public Schools."

The essays must be in the possession of the secretary of the association by June 1, 1915. The award will be made at the time of the meeting of the International Congress of Education, held under the auspices of the National Education Association, in connection with the Panama-Pacific International Exposition, at Oakland, Cal., August 16-28, 1915. Further particulars may be secured by addressing the secretary, Durand W. Springer, Ann Arbor, Mich.

DEATH OF REV. J. C. DEAN

THE DIOCESE OF BETHLEHEM has sustained a great shock by the sudden death of one of its younger clergy, the Rev. John Clark Dean, rector of St. Mark's Church, Dunmore, a suburb of Scranton. The Rev. Mr. Dean was asphyxiated in the kitchen of St. Mark's rectory early Sunday morning, December 27th, and Mr. Conrad Schweitzer, Jr., narrowly escaped a similar fate. Returning to Dunmore on Saturday afternoon from the home of Mrs. Dean's parents, Mr. and Mrs. Edward Tattershall, at White Haven, Mr. Dean found the water pipes frozen and called in Mr. Schweitzer to assist him in thawing them. Apparently a bursted pipe in the basement required their attention until very late in the night, and then Mr. Dean found that the pipes to the bath room were also frozen. Relatives of both men had talked to them by telephone at nine o'clock and ten-thirty Saturday night, inquiring why they were detained at the rectory, and were told of the trouble that had been encountered.

After the damage in the basement had been repaired, probably early Sunday morning, a large vessel of galvanized tin was filled with water and placed on the gas range, with all four burners lighted, to be used in thawing the bath room pipes. Tired and exhausted from their long and hard work the rector and Mr. Schweitzer sat down on chairs near the range; and it is supposed that they fell asleep and that the water boiled over and extinguished the gas. At 9:45 Sunday morning Mr. Schweitzer's brother-in-law went to the rectory and found the Rev. Mr. Dean lifeless, seated on the chair, and Mr. Schweitzer lying on his face on the floor, where he had been kept alive by the air entering under the kitchen door.

The Rev. John Clark Dean had been in charge of St. Mark's Church for about a year and a half. He was born February 12, 1883, the son of Mr. and Mrs. Elmer Dean of Elmira, New York. He was graduated from Colgate College and from the General Theological Seminary (1908). Immediately after his ordination to the diaconate he went to China as a missionary, and at the same time Miss Tattershall, to whom he was engaged, entered upon missionary work. They were stationed at Wu Hu for three years, being married after one year's service in China. Upon returning to America Mr. Dean was placed in charge of St. Paul's Church, Troy, and St. James' Church, Canton, in the diocese of Bethlehem, whence he came to Dunmore. He stood high in the Masonic fraternity, and was a member of Coeur de Lion Commandery, Knights Templar, of Scranton.

Bishop Talbot officiated at the burial service at St. Mark's Church, Dunmore, at 11:00 A. M., Wednesday, December 30th, assisted by the Rev. Robert P. Kreitler, rector of St. Luke's Church, Scranton, and the Rev. William B. Beach, rector of the Church of the Good Shepherd, Scranton. The Rev. W. N. Weir, rector of the Church of the Redeemer, Sayre, was crucifer. As no general notification of the service was sent to the clergy of the diocese, only a few of them were able to attend the service. On Thursday morning at eleven o'clock there was a service at Trinity Church, Elmira, the rector, the Rev. H. L. Hannah, being assisted by the Rev. Arthur B. Rudd, rector of Grace Church, Elmira, and the Rev. W. N. Weir. Interment was made at Elmira.

The Rev. Mr. Dean is survived by his wife and two sons, John, aged four, and Russell, aged two. In the short time that he had ministered at Dunmore, Mr. Dean had accomplished a great work and had won the love and esteem of his parish and community. At the seminary he had been a most careful, systematic and painstaking student, and his ministry was characterized by the same habit of regular, systematic work. The clergy of the diocese have sustained a great loss by his decease.

FOR CONSECRATION OF BISHOP-ELECT OF NEW JERSEY

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Paul Matthews, Bishop-elect of the diocese of New Jersey, as follows:

Time: Festival of the Conversion of St. Paul, Monday, January 25, 1915.

Place: St. Mary's Church, Burlington, New Jersey.

Consecrators: The Bishop of Southern Ohio (presiding); the Bishop of Ohio; the Bishop of Nebraska.

Presenters: The Bishop of Indianapolis; the Bishop of Pennsylvania.

Preacher: The Bishop of Western Michigan.

Attending Presbyters: Rev. Irving P. Johnson, D.D.; Rev. F. F. Kramer, D.D.

Master of Ceremonies: Rev. Charles Smith Lewis.

DEATH OF REV. JOSEPHUS TRAGITT

ON SUNDAY, December 27th, occurred the death of the Rev. Josephus Tragitt, a retired priest, aged eighty-four years, residing at Seymour (Conn.). He was educated at the General Theological Seminary, receiving the degree S.T.B. in 1879. He was ordained deacon in 1875 and advanced to the priesthood in 1879. He was rector of parishes in the New York state dioceses and in Vermont and Connecticut, his last charge being Christ Church, Bethany, Conn. Mr. Tragitt is survived by two daughters and two sons, one of the latter being the Rev. Horatio N. Tragitt of Rolla, Mo., who is rector of Christ Church there.

INVITATION TO ACOLYTES

A GENERAL INVITATION is given to clergy and acolytes to participate with the Guild of St. Vincent at the Church of the Advent, Boston, in their annual festival service and procession at 4 o'clock on January 24th in the parish church. Bishop Babcock will preach and a social gathering will follow the service. Any who desire to attend are asked to notify Mr. Robt. T. Walker, Sec'y, 30 Brimmer street, Boston, Mass.

TO ELECT A BISHOP SUFFRAGAN

THE BISHOP of Newark has authorized the Rev. John Keller, secretary, to issue the call for an adjourned meeting of the fortieth annual convention of the diocese in Trinity Church, Military Park, Newark, N. J., on Tuesday morning, January 26th. The Holy Communion will be celebrated, Bishop Lines officiating. At ten o'clock the business session will begin, the principal matter being the election of a Bishop Suffragan. At the

meeting in May the convention unanimously adopted this resolution:

"The diocese of Newark in convention assembled, does not hear without emotion the request of its Bishop for episcopal assistance. While the matter has been placed in the hands of a committee, the convention desires to assure the Bishop of its heartfelt sympathy and loyalty, and pledges itself to follow his leadership while God shall permit."

At the same time the Bishop was empowered to call an adjourned meeting of the convention. Meetings of the standing and finance committees and conferences have been held recently and a number of names have been considered. The diocese of Newark has grown rapidly in the last decade and ranks sixth, and in some respects the fifth, of the ninety-one dioceses and missionary districts of the Church in the United States. Bishop Lines was consecrated in Grace Church, Newark, on November 18, 1903.

MEMORIALS AND GIFTS

ON CHRISTMAS DAY there was unveiled in Trinity Church, Freeport, Pa. (Rev. John E. Diggles, rector), a beautiful memorial window, almost life-size, of "The Good Shepherd." It is the gift of Miss Anna R. Miller in memory of her mother and sister, Catharine C. Miller and Ellen Miller McRea. It is the work of Rudy Brothers, Pittsburgh, and is considered the finest piece of art in Freeport.

BEFORE SERVICE on Sunday morning, December 27th, a large and beautiful red morocco-bound Bible was presented the Cathedral at Easton, Md., in memory of Mrs. Mary Lavinia Willis. This memorial was the gift of Mrs. Willis' children and after dedication was placed upon the lecturn by the Dean. The Bible was inscribed—

"In Memoriam
Mother
Mary Lavinia Willis
Entered into Rest
April 7, A. D. 1914."

ARIZONA

JULIUS W. ATWOOD, Miss. Bp.

Southern Archdeaconry Meets at Tucson

ON DECEMBER 11th and 12th the first meeting of the southern archdeaconry of Arizona was held in Grace Church, Tucson. On Friday, the first day of the meeting, an afternoon session was held for organization, business, and reports from the missions and parishes. In the evening there was a public meeting with addresses as follows: "Opportunities in the Southern Archdeaconry," by Rev. E. W. Simonson; "Opportunities Elsewhere in Arizona," by Archdeacon Jenkins; "The Work of St. Luke's Home," by Rev. Bertrand R. Cocks; "The Work of the Indian Hospital at Fort Defiance," by the Bishop. On Saturday morning a session was held at which an essay on "The Christ of the Gospels and Theology" was read by Rev. H. S. Brewster, rector of St. John's Church, Bisbee.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Miracle Play at Pomfret—Death of Mrs. Mary A. Hart

CHILDREN of Christ Church, Pomfret, took parts in the Miracle Play of the Nativity which was given at the Pomfret Hall, Christmas. All of the Christian bodies were represented in the caste, which included besides the native Americans, Irish, Swedish, English, Scotch, Italian, Portuguese, Swiss and negroes. The large audience reverently witnessed the enacting of the sacred scenes, and sang with joyfulness the old English carols.

MRS. MARY ANN HART, widow of Judge Henry Hart, and mother of Dean Samuel Hart of Saybrook, Conn., died December 18th, at the age of 98 years. She was the oldest communicant of Grace Church, Saybrook, having had her name on the list for nearly eighty years. Mrs. Hart was born at Chester, Conn., October 17, 1816, the daughter of Asa Witter and Betsy (Clark) Witter. The funeral was held at Grace Church, Saybrook, December 21st, the Bishop of the diocese officiating.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Suffr. Bp.

Reception to New Incumbent—Death of Stephen P. Bawden

A RECEPTION was given to the new priest in charge of St. Mark's, Des Moines, the Rev. Leonard Kingsley Smith, recently in the John A. Kasson Neighborhood House. A dinner was served by the ladies of the parish, after which addresses of welcome were made, the Rev. Allen Judd, a former rector, now a resident of Des Moines, acting as toastmaster. Addresses were made by Bishop Longley, Rev. Alexander H. Grant, rector of St. Paul's, Des Moines, and Mr. Miloa Ward of St. Mark's vestry. An appropriate response was made by the priest in charge.

SOME TIME since the old rectory property of St. Paul's Church, Durant, was sold. A new rectory is now under construction and is now nearing completion. This mission church is the only one in the diocese having church, parish house, and rectory, and is situated in the midst of about seventy-five square miles in which no Christian service other than that of the Church is held.

A RECENT gift to St. Stephen's Church, Newton, was a pair of eucharistic candle sticks, given by Mr. and Mrs. Alfred J. Decker.

AT ST. PAUL'S, Hartland, recent improvements noted are the beautifying of the Church grounds and the improvement of the rectory.

CONTINUING AN old custom in St. Katharine's School, Davenport, the choir will sing on the first Sunday after the holiday vacation, a special carol service. This service is a very beautiful one, is modeled after the service prepared by Archbishop Benson when he was Bishop of Truro, and used in that Cathedral.

THE RECENT death of Stephen P. Bawden of Trinity Cathedral parish, Davenport, is a distinct loss to the diocese, which he had served for a number of years past, both as treasurer of the board of missions and as the treasurer of the diocese. Owing to pressure of business he relinquished the former treasurership some months ago. A man much beloved by his associates, he had attained for himself a position of prominence in his community where he was serving as an alderman at the time of his death at the early age of thirty-seven years. Besides being an active member of various clubs in the city, Mr. Bawden was vestryman of Trinity Cathedral and also its clerk.

IN A LETTER published in a diocesan magazine, Bishop Longley thanks the members of the diocese for the provision made for him for the purchase of the new episcopal residence of Des Moines.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Masonic Bodies at St. John's Church on St. John's Day

VARIOUS MASONIC bodies attended Sunday evening services at St. John's Church, recently, and were addressed by the rector, the Rev. Frank H. Stedman. The bodies attending were Excelsior Lodge, Excelsior Chapter, Galilee Commandery, Knights Templar, and the Order of the Eastern Star. The Rev. William H. Stone, of St. Luke's Church, Bay View, and the Rev. Charles E. Huntington of St. Peter's Church, West Allis, were also present and assisted in the services. The rector spoke on "Indispensable Qualities necessary for Success in Life."

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suff.

Parish Anniversary

ON CHRISTMAS DAY the new parish of St. Paul's-on-the-Hill, St. Paul, observed its first anniversary. The parishioners made their Christmas Communion at the early service. A high celebration occurred later, at which an orchestra assisted the surpliced choir. The Rev. Edward Roland, rector, was celebrant at both services. The Rev. John Wright made an address. The parish has made wonderful strides forward during the ten months incumbency of the present rector. When he came to the parish $800 was the sum subscribed for the year's work. The parish treasurer announces that $6,000 is already pledged. The Sunday school has doubled its membership.

NEWARK

EDWIN S. LINES, D.D., Bishop

Series of Teachers' Institutes—Archdeaconries Meet

THE DIOCESAN Board of Religious Education has arranged for three Sunday School Teachers' Institutes on the afternoons and evenings of the following dates: Wednesday, January 13th, Church of the Holy Communion; Friday, the 15th, St. Paul's Church, Paterson; Saturday, the 16th, St. Stephen's Church, Jersey City. "Religious Pedagogy for Teachers of Beginners' and Primary Departments"; "How we worked the New York Sunday School Commission Series"; "Junior and Intermediate Departments"; "Problems of the Teacher"; "Helps in the Matters of Attention, Discipline, Asking Questions, Aim in Teaching, Making the Lesson Stick, Illustration," etc., are some of the subjects announced. The appointed speakers are: Miss Frances Withers of St. Paul's School, Yonkers, N. Y.; Mrs. Lester Bradner, lecturer at the Summer School, Cathedral of St. John the Divine, New York City, 1914; the Rev. Dr. Charles H. Boynton, Professor of Pedagogy, General Theological Seminary; Rev. Thomas A. Hyde, lecturer at the New York Cathedral, 1914; Rev. Dr. Lester Bradner, director, Department of Parochial Education, General Board of Religious Education. Exhibits will be shown, and sample lessons given.

THE WINTER meeting of the archdeaconry of Jersey City will be held on Tuesday morning and afternoon, January 19th, at Grace Church, Union Hill, N. J. Archdeacon Longley announces that Bishop Lines will make an address, and two topics will be discussed: (1) "How shall the Church help to make Social, Political, and Industrial Conditions Better?" and (2) "How may enthusiasm for the Church and Religion be increased?"

THE PATERSON archdeaconry will meet in Grace Church, Rutherford, on Monday afternoon and evening, January 18th, Archdeacon Ladd presiding.

A JOINT meeting of the archdeaconries of Newark, Morristown, and Newton, will be held in All Saints' Church, Orange, on Monday afternoon and evening, February 1st.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

Christmas Day Services in the Diocese—A Toledo Newspaper's Courage

IDEAL WEATHER, crisp and cold with snow, prevailed on Christmas Day. There were

from one to three celebrations of the Holy Eucharist in the churches throughout the diocese, several at midnight. In Cleveland outside the churches, the attraction was the municipal Christmas tree in the public square, in the illumination of which all the arts of brilliant electric lighting were employed, the resplendent scene being further featured by the singing of Christmas carols on the streets by several hundred children and young people led by instruments. At Grace Church on three successive evenings prior to the Nativity, the people gathered for an old fashioned tying of greens, resulting in the promotion of sociability in the parish, and a beautifully decorated church. At the Cathedral at Evensong on the Sunday after Christmas at a great service for children, the Bishop of the diocese preached a special sermon suited to the occasion, and on the evening of Holy Innocents' day in connection with the Sunday school festival, in Cathedral hall, "The Holy Night," a masque, was presented with reverent and impressive effect by forty of the scholars. In Toledo, at St. Alban's, where there was a midnight celebration of the Eucharist, the city railway provided a special car service to take the people home. On Christmas eve the vested choir of St. Mark's visited and sang carols at some of the leading hotels, hospitals, and other public institutions. Bishop Du Moulin was the preacher and celebrant at the midday service at Trinity Church. In the parish house of this church the blind of the city were entertained with music and a Christmas tree on the evening of Wednesday, December 23rd.

THE LEADING daily paper of Toledo, the *Blade*, has recently come out with two editorial utterances of decided constructive value and high moral courage. On the day prior to Christmas, speaking of the late prohibition vote in the house of representatives, the editor says, "It is a tremendous showing for temperance, a tremendous showing of the hatred of the liquor evil. As it plainly indicates a consistent increase in the feeling against alcohol, it points to a day when two-thirds of the representatives will vote the submission of national prohibition to the states. That will mean, shortly after, the end of the whisky traffic in this country." The editorial for Christmas Day has for its subject, "The Changing Christ." "Every century has had its own conception of Jesus. One period loved to picture Him in rich robes, with symbols of majesty in His hands. He was venerated because He ruled. . . . Another period was wrought to indignation and hate at the thought that the unbelieving held the place of His birth and housed themselves in the city of His crucifixion. It conceived no duty finer, no way to heaven surer, than to drive away and destroy the faithless. So down the years the picture changes. Jesus is now less the king but more the brother. He seems less to command than to plead. It is much less to this age that He said, 'Woe unto you,' than that He said, 'Come unto Me, all ye that labor and are heavy laden.' . . . That the generations of men have in their turn had their conceptions of the Saviour, and that they have limned Him kindlier, more tender, as time went on, gives strength to the faith that His sweet influence will some day be moored in every heart."

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

New Year's Services at Grace Church, Pittsburgh

THE SUNDAY SCHOOL Christmas entertainment in connection with Grace Church, Pittsburgh, was held on Holy Innocents' night, December 28th. A large gathering of the parents and parishioners assembled with the scholars. One of the interesting features of the evening was the statement that the children had given up their candy, as an expression of unselfishness, and with the money several pairs of woolen blankets were purchased and presented to the Children's Hospital of Pittsburgh. The scholars of the infant and primary departments were the recipients of gifts from the school, based on 75 per cent. attendances. Those of the junior, senior, and Bible class departments were similarly remembered, based on the memory and written work of the course that has been adopted. The rector, the Rev. William Porkess, was presented by the parish with a purse. On New Year's Eve, 11:15 P.M. to 12:05 A.M., a service was held in the church and well attended. The rector instituted this for the first time in the history of the parish. An address was given by the Rev. William Porkess. The church bell was rung during the last minutes of the old year and the entering in of the new.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

"Candle and Carol" Service at Providence

AT GRACE CHURCH, Providence (Rev. Frank Warfield Crowder, Ph.D., rector), on Sunday evening, December 27th, in place of the regular evensong there was held a "Candle and Carol" service similar to the one held last year on the Sunday after Christmas. The church was dimly lighted while the chancel was illuminated by candles and the choristers in the procession around the church each carried a lighted candle which was placed on the choir stall after assembling in the chancel. After prayers the following carols were sung, "Silent Night, Shadowy Night," "Shepherds, now go ye to yonder fair Bethlehem-town," "The Song of the Angels," by the Lord Bishop of Truro, music by Lacey-Baker, the organist and choirmaster of Grace Church; "Mid ox and ass in humble shed,"

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It is about as well to advise people to stick to coffee until they get hit hard enough so that they will never forget their experience.

A woman writes, and her letter is condensed to give the facts in a short space:

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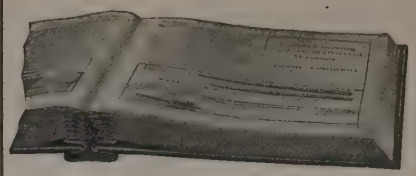

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"O, Holy Night! the stars are brightly shining," "Sleep, Holy Babe, upon Thy mother's breast," "One sweetly solemn thought," and as a recessional, "Wonderful Night." At certain points in the service lessons from Holy Scripture were read and prayers offered. An immense congregation packed this large church on this occasion, showing the popularity of the service.

AT MANY other churches of the city and diocese Christmas carols formed a large part of the musical portions of the service on the Sunday after Christmas, particularly in the evening.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

Sunday School Institute to be Held at Salem

THE SERVICES at the two churches in Roanoke were hearty, partaking of the Christmas spirit and attended by full congregations. The Sunday schools had their usual festivals, the mite boxes being brought in and the contents presented as a part of the exercises. The colored mission is making good progress. They had Christmas service and also a celebration for their Sunday school. Rev. Charles H. Harrison, minister in charge, is doing excellent work.

THE REV. GEORGE FLOYD ROGERS and C. C. Thurber visited Roanoke December 13th and presented the cause of the home for homeless boys, near Covington, at both of the churches in the city. People received the message with the deepest interest and showed their appreciation by gifts of money and boxes.

THE REV. WM. A. PEARMAN, who recently took charge of Emmanuel Church, Covington, has made a most favorable impression, and the people of that congregation are rallying to his support.

THE REV. ROBT. NELSON continues to do most active missionary work around Blacksburg as well as officiating most acceptably at the college and the church in Blacksburg. He has greatly endeared himself to the mountain people and has so proven his efficiency that a minister of another communion offered him a church and congregation if he would assume charge.

THE ROANOKE Sunday school institute has arranged to hold its winter session at Salem on Friday and Saturday, February 12th and 13th. The programme will deal with the principles of Sunday school work in the various departments, and will be engaged in chiefly by local speakers. This is a live institute and is making its influence felt throughout the large territory within its bounds.

THE SUNDAY SCHOOL COMMISSION of the diocese has sent out a letter to all the clergy asking coöperation in the work of the commission. The commission has elected secretaries of the seven departments in the Sunday school, viz., font, primary, junior, senior, adult, home, and teacher training, who are ready to help the schools.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Festivities for the Young at Memphis

CALVARY CHURCH parish house was the scene of an interesting and beautiful entertainment Thursday morning, December 24th, when about one hundred little girls, ninety per cent. of whom are foreign born, were given their annual Christmas tree and entertainment. The little girls are members of Calvary Church industrial school and are learning to be proficient in all kinds of needle work. The entertainment consisted of Christmas songs and recitations. Each girl was then made happy by a lovely gift and also confections of all kinds. An interesting feature of the affair was that many of the "little mothers" had each a baby brother or sister in her arms. The thoughtful teachers had expected this and the baby hands were filled also.

THE ANNUAL Christmas dinner and entertainment given by Calvary Church to the Newsboys' Club was held in the club rooms on Tuesday, December 29th. About two hundred boys, as well as nearly fifty guests, sat down to a sumptuous repast. The tables were very prettily decorated and a very enjoyable time was had by all those present. The boys from the juvenile court were the guests of the members of the club. Several speeches were made by prominent citizens, and a vocal and instrumental program was furnished by some of the best artists in the city. It was the largest and most successful dinner given to the boys that has been held in the history of the organization. The rector of Calvary Church, Rev. Walter D. Buckner, congratulated the boys on the progress they have made, and hears daily on the streets comments on their good behavior.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Preparing for Lent at Buffalo—A Fire—Other News

THE LIST of preachers for the noon-day Lenten services at St. Paul's Church, Buffalo,

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has been completed and is as follows: February 18th, the Bishop of the diocese; February 19th, 20th, and 22nd, Rev. Henry Lubeck, LL.D., D.C.L., New York; February 23rd to 26th, Rev. Robert Johnston, D.D., Philadelphia; March 1st, Rev. Jerome Kates, Kenmore, N. Y.; March 2nd to 5th, Rev. W. Russell Bowie, Richmond, Va.; March 8th to 12th, Rev. John Dows Hills, D.D., Bellevue, Pa.; March 15th to 19th, Rev. Phillips E. Osgood, Boston; March 22nd to 26th, Rev. Winfield Scott Baer, Elizabeth, N. J.; March 29th to April 1st, Rev. Arthur P. Hunt, New York City; April 3rd, Rev. Charles A. Jessup, D.D., rector of the parish. These services are arranged by a committee of the Brotherhood of St. Andrew, being held from 12:05 to 12:35 o'clock, and consist of familiar hymns, a shortened form of Morning Prayer or the Litany, and a fifteen minute address.

FIRE, CAUSED by an overheated furnace, damaged the parish house of St. Thomas' Church, Buffalo, to the extent of $300 on Tuesday night of last week. This amount is covered by insurance.

TWO VERY acceptable Christmas gifts were made to the choir of Christ Church, Rochester (Rev. David L. Ferris, rector). A set of heavy cardboard covers for anthems and sheet music, made in ecclesiastical red and stamped with a cross, came from Mr. Albert C. Walker. A specially prepared wooden chest, in which to keep the festival cottas, was the gift of Mr. John Gill.

THREE NEW windows have been installed in St. Luke's Church, Brockport. They are the gift of Mr. Church of Geneva as a memorial to his sister, Mrs. Fidelia Alling Merritt. Designed and made by the Tiffany studios, they are relative one to another and represent "Peace, Perfect Peace."

THE CHOIR of St. Paul's Church, Buffalo, visited the Homeopathic Hospital on Christmas eve and sang carols in the corridors and solarium, while the boys of Grace Church choir visited the General Hospital to sing hymns and carols on Christmas afternoon. At the County Hospital the Rev. Charles H. Smith, D.D., of St. James', Buffalo, officiated at a service Christmas afternoon.

CANADA

News of the Various Dioceses

Diocese of Toronto

ST. PAUL'S CHURCH, Toronto, sent out over a hundred baskets, each containing a Christmas dinner for the needy.—BISHOP SWEENEY preached on Christmas Peace in St. Alban's Cathedral, Toronto, on Christmas morning.—THE Archdeacon of York, Ven. Dr. Cody, rector of St. Paul's Church, Toronto, made an earnest appeal for the destitute Belgians in his sermon on Christmas Day, and suggested that all the city congregations should make donations of flour in the new year.—IT IS LIKELY that, owing to the war, the Church Congress, which was to have met in Toronto, will be postponed for a year. The Archbishop of Canterbury and other English Bishops have been invited to it. It may take place in September, 1916, and the principal service will be held in St. Alban's Cathedral, Toronto.—BISHOP SWEENEY held an ordination in St. Alban's Cathedral, Toronto, on the last Sunday before Christmas, when one man was ordered priest, and two received deacon's orders. On the same day a solid silver font ewer was dedicated which had been presented to the Cathedral.—THE NEW Church of St. Mary the Virgin, Toronto, which was recently opened and dedicated, is one of the finest churches in the province. The building cost $80,000.

Diocese of Montreal

BISHOP FARTHING, in a pastoral letter, asks that all attend service on New Year's morning. "None would desire that all social gatherings and rejoicings should cease at this holiday time," he says. "If, however, that social joy should dishonor God by its unseemliness, ostentation, and frivolity, if it should even seem to show a lack of sympathy with those who suffer in our common cause, we should all regret it."—WATCH-NIGHT services on New Year's Eve to usher in the new year were being held in some of the city churches in Montreal.

Diocese of Niagara

AT THE annual meeting, in December, of the local assembly of the St. Andrew's Brotherhood, in the schoolroom of the Church of the Ascension, Hamilton, Bishop Clark, presiding, congratulated the Brotherhood upon the report of the year's work.—THE REV. D. T. OWEN was inducted to the rectorship of Christ Church Cathedral, Hamilton, by Bishop Clark, the Sunday before Christmas.—THE NEW electric organ for St. Mark's Church, Orangeville, is to be opened early in the new year.

Diocese of Ontario

DEAN STARR, who returned to his post in St. George's Cathedral early in December, speaking to his congregation at the Sunday morning service, expressed his deep regret that his action in offering for service in England, when war was declared, should have been thought a disregard of the interests of the Cathedral. In doing what he did he felt he was doing what his people would have desired under the circumstances. Evidently the seriousness of the situation was not felt in Canada at the time as it was in England. A public reception was tendered to the Dean, the next day in the Cathedral school house.

Diocese of Huron

A RECEPTION was held in St. James' school house, Brantford, in honor of the new rector, the Rev. E. Softly.—THE Cronyn Memorial Church, London, celebrated its forty-first anniversary, December 13th.—THE CHURCH at Kinlough has been much improved, and also the parsonage at Bervie.

Diocese of Kootenay

IT IS EXPECTED that the Bishop-elect, the Rev. Dr. Doull, will be consecrated at an early date in February. Great regret is expressed by the people in Victoria at the departure of Dr. Doull from amongst them. He and Mrs. Doull will be greatly missed.

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Diocese of Athabasca

BISHOP ROBINS was present at the unveiling of the tablet in All Saints' Church, Athabasca Landing, to the memory of Constable Bates of the Royal North West Mounted Police. The singing, both choral and congregational, is very much improved of late.

Diocese of Qu' Appelle.

THE FIRST ordination in the chapel of the new St. Chad's College took place on the Fourth Sunday in Advent. Two candidates were admitted to the diaconate and three to the priesthood. Regular Sunday services are now being held in the College chapel with a view to building up a congregation which shall form a nucleus for the congregation of the new Cathedral.—A MIDNIGHT celebration, the first in Regina, was held on Christmas eve at St. Peter's Church (the Rev. Frederic Stanford, rector). Eucharistic vestments were used for the first time, and the service was fully choral, being sung to Woodward in E flat by the vested choir of men and boys. Over fifty made their Christmas Communion at this service. Later on Christmas morning there were low celebrations and at the choral Eucharist the Bishop of the diocese was the celebrant. On this occasion he wore the bead work mitre recently presented to him by the Indians of the Gordon Reserve.—THE SUM OF $2,500 has recently been bequeathed to St. Peter's Church by Lady Knightley of England, to be used for erection of the chancel of the new church which it is hoped will soon be commenced.

A RECIPE FOR HAPPINESS

IT IS WORTH WHILE to try any recipe for happiness.

Here is one that at least is to be commended for its simplicity and for the fact that it is within the reach of all.

It is to rid yourself of your notion of your rights.

Think a bit and you will see that the greater part of all the indignities, chagrins, and humiliations you have had to endure arise from certain ideas you entertain about what is due you.

Have not all the best things in life come to you over your shoulder, and have not the great miseries of your life been due to not getting things you thought you ought to have, things you strive for?

Remember the simple and lively emotions caused by the unexpected stroke of luck, by the favor of some one from whom you did not look for it, by the love shown you that you did not dream of, by beautiful sights, pleasant odors, delightful foods, as well as other surprises of sympathy, regard, and appreciation that fell to you as bolts from a clear sky.

The best of our treasures came to us undeserved.

The joys that know no yesterday are all surplus. We never earned them.

To get the taste of life we must approach it as a beggar at the king's court. If we are despised, what more natural? If we are feasted, what a marvel!

Rather, let us say that none of us can get the rich, sweet flavor of life unless he has the spirit in him of a child.

Verily, verily, he that cannot be changed and become as a little child shall never know at all how good a thing it is to live.—DR. FRANK CRANE, in Philadelphia *Bulletin.*

ASIATIC BAZAARS

STREETS in the bazaar districts of Asiatic cities are only eight to ten feet wide. The larger shops are eight by ten and the smaller ones five by six feet, with one side giving directly on the street. In each bazaar is a khan for every ten or twelve shops. These khans are two stories high, with an open court in the centre and rooms on the four sides all opening into the court. A door leads from the open court in to the street. Rooms are let to different storekeepers for storage purposes.

Each bazaar has a coffee-shop, which is a large open place covered partly by a roof, where are a number of wooden settees ranged in rows. Any visitor who sits down is first given a cup of Turkish coffee and then a narghile or native pipe filled with Shirza tobacco. The charge for coffee and the use of the pipe is two cents. Here merchants gather to discuss trade bills, and bank representatives to check the number of bills to be taken up and secure data for exchange rates for bills and foreign coins. Rates are practically determined in the coffee-shops.—*Presbyterian Banner.*

JUVENILE COURTS

AN IMPORTANT step in an enlightened policy in dealing with the children of the city was taken in Manhattan recently, when the cornerstone was laid for a $250,000 building for a children's court house. The inscription on the cornerstone gives the key to this policy. It reads as follows: "For every child let truth spring from earth and justice and mercy look down from heaven." The architecture of the building is in itself an interpretation of the purpose of the court. While there will be a large assembly room for juvenile delinquents and for their parents, the room in which the judge will hear the cases will be small. There is to be no such thing as the trial of children in the presence of spectators. "The judge will talk with and not to the children," the attitude of the court being parental, the object being to make the children better who have done wrong. As a result of this kindly treatment in recent years, as has been brought out in a statement issued by Judge Russell, of 10,000 children taken into children's courts of the country, only eight per cent. have appeared there a second time.—*Zion's Herald.*

QUAINT INDIAN DISCOVERIES IN WISCONSIN

THE Wisconsin Archaeological Society is preparing for publication under the title of "Aboriginal Evidences in Northwest Wisconsin" a report of the explorations conducted by three separate field parties during the year 1912, in the several counties occupying the northwestern corner of the state. Antiquities to be described in this new publication include numerous groups of Indian earthworks, the sites of former camps and villages with their planting grounds and cemeteries, the locations of early struggles between the resident Dakota or Sioux and their conquerors, the invading Ojibwa, pipestone quarries, shrines, trails, and other indications of prehistoric and historic aboriginal occupation. These are located in the counties of St. Croix, Chippewa, Polk, Barren, Rusk, Sawyer, Washburn, Burnett, and Douglas. Among the mound groups surveyed by the society's field parties the most extensive are located on the shore of Rice Lake, in Rusk county, and between Osceola and St. Croix Falls, in Polk county.—*Selected.*

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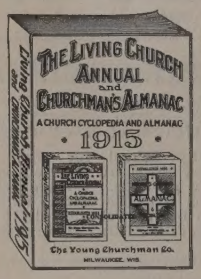

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